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ABSTRACT

This annual collection promotes scholarly writing, applied research findings, and innovative programs and activities in experiential education. Topics of the 1988 papers include (1) "Gender Issues in Outdoor Adventure Programming" (Natalie L. Bartley and Daniel R. Williams) about the effects of outdoor leaders' gender, personality, soft skills training, and leadership styles on student outcomes on a 23-day Outward Bound mountain course; (2) "Enhancing Mixed-Gender Programming" by (Cheryl Estes and Alan Ewert) about the effects of student gender on expectations, communication, motivation, perceptions, and attributions for success in experiential and adventure programs; (3) "Live Simply that Others May Simply Live" (Almut Beringer) about the rationale and applicability of the "voluntary simplicity" lifestyle in a residential camp setting; (4) "Adventure Education for People Who Have Disabilities" (Deborah Sugarman), a review of the literature on adventure education programs for people with physical, cognitive, or psychological disabilities; (5) "Agreement Reached on Outdoor Leadership Certification" (Simon Priest) on the opinions of 169 experts from 5 English-speaking countries on the pros and cons of outdoor leadership certification; (6) "Outdoor Recreation-the Holistic Leisure Pursuit" (Phyllis Ford) the view that outdoor recreation is a holistic approach to the leisure experience, encompassing every form of recreation; (7) "Ethics for Adventure Programming" (Thomas E. Smith) on four potential strategies for developing ethical awareness in adventure programming; and (8) "Experimental Challenge Program Development in the Mental Health Setting" (Christopher C. Roland, Thomas Keene, Michael Dubois, and Joseph Lentini) on the development of an experiential challenge program in a mental health setting. Each article is accompanied by an abstract, key words, and a reference list. (SV)

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THE BRADFORD PAPERS ANNUAL

Volume III, 1988

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Editor's Comment

THE BRADFORD PAPERS ANNUAL is designed to promote scholarly writing, applied research findings and innovative programs and activities in experiential education.

Experiential education includes areas such as camping, outdoor education, recreation, challenge and adventure programming. In addition, the ANNUAL considers generic articles that have application to the experiential education field. For example, articles that have application to human interaction, group developement, risk taking, behavior, research design, management principles, etc., as they may translate to experiential education programs may be appropriate for inclusion in the ANNUAL.

The Bradford Papers Annual is one of the first refereed publications in the experiential field. Each article submitted undergoes extensive peer review by a minimum of three members of the Editorial Review Board. We invite your comments on the value of this new journal and hope that readers will be encouraged to support this new effort through article submissions and word of mouth promotion.

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Gender Issues in Outdoor Adventure Programming: An Outdoor Leadership Model Exploring Gender, Personality Soft Skills Training and Leadership Style of Outdoor Leaders

Natalie L. Bartley
Daniel R. Williams

This article is concerned with the theory behind a research project done on leadership in outdoor adventure programming. An outdoor leadership model was developed to explore the relationship of gender, personality, soft skills training and leadership styles of outdoor leaders and their students' course outcomes. The study examined 29 instructors and their students (total 79) who participated on a 23-day Colorado Outward Bound School standard mountain course.

Multiple regression analysis, t tests, chi-square, and Pearson correlation coefficients were used to analyze statistical relationships among the variables. Within the limitations of this study, the following conclusions were indicated. The personality traits and soft skills training of instructors were associated with the students' course outcomes. Leadership style was not. Personality was associated with soft skills training. A trend emerged that gender had some effect on leadership style.

Recommendations for the experiential education field, in general, include the development of a soft training curriculum for outdoor leaders and the careful assigment of instructor pairs to courses to ensure a balance of personality traits and soft skills/hard skills.

KEYWORDS: *Outdoor Adventure Programming: Outdoor Leadership Variables Model.*

In the Experietial Education field, there is a twofold debate emerging concerning leadership. One aspect addresses the issue of gender awareness and the development of male and female characteristics in leaders. The other aspect concerns the possible imbalance of hard skills and soft skills of leaders. Both aspects are current issues for Outward Bound schools as well.

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Masculinity and Femininity

Though the outdoors have traditionally been depicted as a male domain, there is an increasing number of women students and women leaders. Gender issues are starting to come to the forefront. These issues include: the establishment of expected group and individual brehavior, sex-role modeling, the combining of feminine and masculine values, "gender issues" awareness training for staff, participants' impression of leaders' soft skills and hard skills, and the role of gender related personality traits in program philosophy and leaders' behavior. Knapp (1985) felt that the Experiential Education profession should explore whether gender related personality characteristics should be developed in the leaders and the participants and how these characteristics could be developed.

The concept of psychological androgyny dates back to the Orient and the Occident (Marecek, 1979). Androgyny, the combination of the best of stereotypically male and female traits for maximum adaptability, has only recently been suggested as healthy. It is suggested "that traditional ideas of gender-appropriateness constrain men and women from developing broad flexible behavior repertoires and thereby limit human adaptability" (Marecek, 1979, p. 241). An androgynous leader would be able to respond to participants in ways that are not rigidly assigned to either sex. The ideal outdoor leader would attempt to encourage student growth in personality domains of both masculine and feminine traits.

Bem's (1974a, 1974b, 1981) work on the Androgyny theory and Gender Schema theory suggests that males and females acquire a cognitive structure (schema) of a network of associations that are connected to concepts of masculinity and feminity. Gender schema are standards by which people evaluate their own sex. There are differences between individuals in the strength of their gender schema and in the extent to which masculinity or femininity is reflected in their attiutdes, attributes, behavior and evaluation of gender related events in their lives. Thus, an outdoor leader's gender schema might influence his or her leadership style and the experience that participants have on a course. The Androgyny theory and Gender Schema theory may have implications for counseling skills, training for outdoor leaders and instructors, and for program design and implementation.

Soft Skills and Hard Skills

Knapp (1985) suggested that "one goal must be to develop well-balanced leaders who can demonstrate both hard and soft skills with equal competence" (p.17). Soft skills can be thought of as the competencies necessary for effective interpersonal helping skills, as opposed to hard skills which are technical competencies in mountaineering, first aid, logistics, and others. Soft skills presumedly are used by the outdoor leaders to teach or help the participant to develop psychosocial coping skills and are sometimes perceived as being gender related.

Larson (1984) referred to the importance of soft skills, stating that psychological skills training is a reflection of a fundamental shift occurring between human services and the larger society. The public is increasing its interest and desire for psychological and other personal growth services. Thus, in the context of experiential education, students may come to an outdoor adventure program with a desire to learn skills to enhance the quality of their own and others' lives and solve problems, not just to acquire technical outdoor skills.

Psychosocial coping skills help students to adapt and perform in a variety of situations (Larson 1984). Specific psychosocial coping skills that are appropriate to

teach in outdooor leadership situations include relaxation, active listening, planning, and assertiveness. Many of these skills involve problem-solving skills. In experiential education programs, students might look to male instructors for some skills and to female instructors for other skills.

Outward Bound is one well-known program that addresses persoanl growth and self-awareness issues. The Outward Bound School's major goal is to create an environment (physically, socially, and psychologically) conducive to enabling students to learn more about themselves and their potential, and to develop self-confidence and compassion through experiences in group communication and decision making, and through coping with fear, uncertainty, and stress. Many other outdoor programs have been developed around the Outward Bound philosophy.

An attempt to identify the soft skills for outdoor leaders was made by Buell (1983) and include counseling, human service, and human development competencies. Buell described these competencies as the ability of leaders to work with other human beings. A supportive and helping relationship is developed through the use of specific helping and counseling skills and principles. The outdoor leader has the ability to assist during psychological crisis. Buell warned that leaders need to know the difference between counseling and therapy and to stay within their level of training and experience. Outdoor leaders and instructors, through the intensive contact with the participants and the relationships developed during and outdoor adventure program, have a great potential for using their soft skills to teach their participants psychosocial coping skills.

Swiderski (1987) proposed that hard skills, soft skills, and conceptual skills are aspects of competent outdoor leaders. He suggested that soft skills and conceptual skills are neglected components of Outdoor Leadership. Outdooor leaders can have an impact upon their participants' potential for personal growth. This may be done unknowingly through the leaders' personalities and gender, or through the consicious applicaiton of their soft skills. The importance of soft skills can be understood in reference to Rogers' theory of the role of a counsleor or helper. Carl Rogers, the well-known counseling theorist, outlined the facilitative conditions that help to create a nonthreatening atmosphere which allows for self-exploration and the increased likeihood of change in self-concept (Long, 1978). These conditions can be created on an outdoor course and include empathic understanding, respect, and genuineness.

Walsh and Golins (1976) summarized the diverse skills that outdoor leaders are required to use:

By necessity of running operations in a special enviroment, such as the outdoors, the instructor is a trainer....He must be able to transmit the skills necessary for functioning in the enviorment. Not only must he be technically proficient at the skill encountered in negotiating the physical environment, he must be able to facilitate the affective growth of the individuals through their mastery of skills. This requires the ability to be emphatic, genuine, concrete, and confrontive when necessary. (p.11)

Outdoor Leadership

Buell (1983) reflects the thoughts of many writers in the leisure service profession concerning the importance of leadership when he stated: "Leadership is the single most critical aspect of conducting outdoor programs: (p.1). Currently there seems to be an increasing interest in evaluating outdoor programs and leadership in order to provide qualitative/quantitative documentation (Hendy, 1976; Easely, 1986; Phipps, 1988; and Tisdel, 1986).

The study of leadership theories is potentially valuable in the evaluation of outdoor leadership and the understanding of the interrelatedness of gender and soft skills and leadership.

It appears that numerous theories exist that attempt to explain either the facts involved in emergence leadership or in the nature of leadership and its consequences. Many models have been proposed which attempt to reconstruct the dynamics of leadership using selected variables thought to be involved in leadership.

A brief survey of the leadership theories include: greatman theories, trait theories, environmental theories, personal-situational theories, psychoanalytic theories, leader role theory, role attainment theory, reinforced change theory, pathgoal theory, contingency theory, humanistic theories, exchange theory, behavioral theories, and attribution theory. Bass (1981) stated that every procedure known to social science in general has been applied to the study of leadership.

The Ohio State Leadership Studies spurred a variety of theories on leadership styles and reseach investigations to test the theories. The study of leader behaviors became a major focus. Many researchers used various terms to describe a leader with high concern for the group's goal, including task oriented, concerned for production, goal achieving, work-facilitation and goal emphasizing, production oriented,, and production emphasizing. The above terms describe the dimensions of initiation of structure as identified in the Ohio State Leadership Studies. Similarly, many terms have been used to describe a leader with a high concern about the group member including emphasizing employees, relations-oriented, concerned for group maintenance, concerned for people, interaction-oriented, and in need of affiliation. These items described the dimension of consideration, as identified in the Ohio State Leadership Studies (Bass, 1981). Leaders differ in their concern for group goals and concern about group members, and in the methods they use to pursue group goals and attempt to maintain positive open relations with followers.

The Ohio State Leadership Studies have isolated two dimensions that describe leader behavior: consideration (person) and initiating of structure (task). These terms have become widely used and many studies have been produced. The behavioral dimensions are frequently measured by one or more of the Ohio State Leadership Scales which include the Leadership Behavior Description Questionnaire (LBDQ), the Leadership Description Questionnaire -Form XII (LBDQ-XII), the Supervisory Behavior Description Questionnaire (SBDQ), and the Leadership Opinion Questionnaire (LOQ). The Leadership Scales could have potential application to the measurement of outdoor leadership styles. The work of Sergiovanni, Metzcus, and Burden (1969) and the work of Pfeiffer and Jones (1974) are two examples of adaptations of the Leadership Scales for understanding individuals' leadership styles in the work place.

A theoretical model of outdoor leadership was developed (Bartley, 1987) in order to investigate the potential relationship between gender, gender schema (personality), previous soft skills training, leadership style and course outcome. The leadership model is presented in Figure 1. There are positive traits from both sexes that are need in the used of solft skills by an outdoor leader or instructor. Valued masculine traits would include risk taking, initiating, and assertion. Valued feminine traits include, caring, expressing feelings, empathizing and intuition. What role do such traits play in determining soft skills, leadership style and participants' course outcomes?

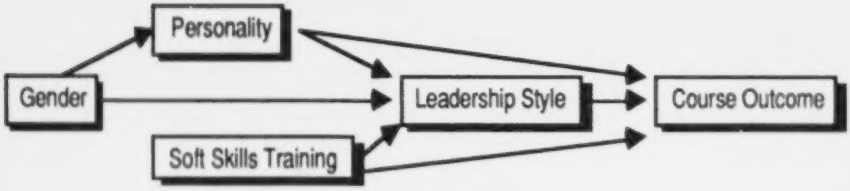

Figure 1. A model of outdoor leadership

Methods

Variables in the Model

The Gender variable reflects the increased interest of practitioners and researchers in how gender interacts with leadership styles and leader effectiveness. Gender is hypothesized to act on course outcome indirectly. Personaltiy and training are thought to act on course outcomes directly and through leadership style.

The Personality variable reflects the traditional use of personality traits in leadership research. The applicaiton of the Gender Schema Theory through the use of the Bem Sex Role Inventory, a measurment of sex-typed and androgynous individuals, has not been researched with outdoor leaders but has implications for leadership style, training, and course outcomes.

The Soft Skills Training variable refers to the previous soft skills training, education, and experience of the leader. This was measured using a questionnaire developed expecially for this model. The type of training needed for effective leadership and the relationship of training to course outcomes is generating great concern among practitioners and among researchers.

The Leadership Style variable is theorized in this model to be a composite of the above three variables which have been isolated for analysis in this study based on theoretical agruments from researchers and practitioners. Leadership style was represented using the Task and Persons Leadership Style modification of the LBDQ Initiation of Sturcture and Consideration Model. This conceptualization of leader behavior has a long history in research application, with valid and reliable test instruments based on this theory.

The criterion variable Course Outcome represents the interactive effects of the four above predictor variables. Course outcome, as perceived and measured by the course participants, is the most critical consideration of the effect of leadership and the relationship of leadership in the achievement of a programs' goals. If the participants gain in the targeted areas, then the programs' goals have been met. The leadership provided by the program may strongly influence the realizaiton of program goals. Course Outcome was measured with the Outward Bound Impact Study Inventories, resulting in six summated subscales.

This study was an exploratory attempt to understand the role of gender-related personality traits and soft skills on outdoor leadership style and course outcomes. The model was an oversimplification of leadership; however, it is not intended to serve a model of the complex and dynamic leadership situation or process. Instead, it was designed to examine major variables that have been previously ignored in outdoor leadership efforts, and are variables of

practitioners' current concerns.

To investigate the relationship of the variables in the model shown in Figure 1, an exploratory field study was conducted on twenty-nine mountain course instructors at the Colorado Outard Bound Schoool (COBS) during the 1986 season. The instructors were precourse tested on the Outward Bound Impact Study (OBIS) Inventory, the Bem Personality Inventory, the Leadership Behavior Questionnaire, Form XII (LBDQ-XII), and Soft Skills Background Questionnaire. Seventy-nine students attending the COBS 23-day mountain courses served as the raters of the instructor leadership style and as raters of their own individual perception of their course experiences. The students completed the precourse OBIS Inventory, then the postcourse OBIS Inventory to assess course outcomes, coupled with the LBDQ-XXII on thier instructors. The five supervisors of the instructors also completed postcourse OBIS and LBDQ on the instructors. [1]

Results

As general profile, instructors in the study had a relatively high level of education, were in their late 20's, had previous experience as an Outward Bound instructor or assistant and were somewhat similar to the instructors who participated in an earlier OBIS study at the Hurricane Island Outward Bound School (HIOBS) in 1984 through 1985. The student evaluators who participated in the COBS study appeared to be similar to the students who participated in a similar study at HIOBS in 1984 through 1985. Specifically, similarities were observed on 12 of the 14 personality variables measured by OBIS, and in the age of the students.

The primary hypothesis was that leadership style, as a composite of gender, personality, and soft skills, affects student course outcomes. Multiple regression analysis, t-tests, chi-square, and Pearson correlation coefficients were used to analyze statistical relationships among the variables.

Six different course outcome subscales were used to evaluate the effect of leadership style, gender, personality, and soft skills training on students' course outcomes. Three of the subscales were found to be impacted by leader variables other than leadership style. The impacted subscales were selfdeprecation, sociability, and hopelessness.

The direct effect of leadership style on the six course outcome subscales were not supported by the results of the exploratory field study. Variables other than leadership style had some effect on students' course outcomes. When controlling for the students' precourse subscale scores which accounted for most of the variance, instructor personality and soft skillls training had small but significant direct effects on course outcomes. The instructor's gender was found to have some effect on leadership style.

Within the limitations of this study, the following findings were indicated. The gender schema personality traits and previous soft skills training of the instructors were associated with the students' course

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1. The study was part of a multiyear project known as th Outward Bound Impact Study (OBIS).. The goal of the OBIS project was to determine the impact of the standard Outward Bound Course. The project director was Dr. G. Christain Jernstedt, Department of Psychology, Dartmouth College. Dr. Stephan C. Bacon, Program Research and Development Director at the Outward Bound (USA)) national office, Dr. Jernstedt, and the Colorado Outward Bound School made it possible for the study to contribute to the ongoing Outward Bound Impact Study.

outcomes. Leadership style was not significantly associated with the students' course outcomes. The gender schema personality traits of the instructors were associated with soft skills training. A trend emerged that gender did in fact have some effect of leadership style. A summary of the results are provided in Figure 2, where a solid line indicates the potential direct influence of one variable on another. A broken line indicates the potential indirect effect, where a variable has an effect on a variable by influencing another variable, which in turn affects leadership or course outcome.

Discussion

The following recommendations are made based on the field observations of this author/instructor, the theoretical body of literature, and the analysis of the data from the present study.

While the evidence is limited, it appears that Outward Bound schools and experiential education programs should consider actively pursuing the development of a soft skills training curriculum for instructors. The recent work of Swiderski (1987) has identified components of soft skills and conceptual skills that could be focused on during leadership training sessions. Bacon (1983) has initiated efforts in soft training skills through nationally available workshops and the publication of the book, The Conscious Use of Metaphor in Outward Bound. Bacon's book provides insight into the soft skills an instructor can develop in order to enhance the potential for the students to experience personal growth. While personality and gender play a role in course outcomes, the outdoor leader's soft skills abilities may have a greater influence on course outcomes. Soft skills, as an ability, has the potential to be learned, more so than personality and gender, or leadership style, and is more modifiable than personality and gender.

Additional soft skills assessment methods need to be developed and validated. The method could take a number of different forms. The Soft Skills Background Questionnaire could be further developed for accuracy, consistency, and predictive ability. A subjective, qualitative

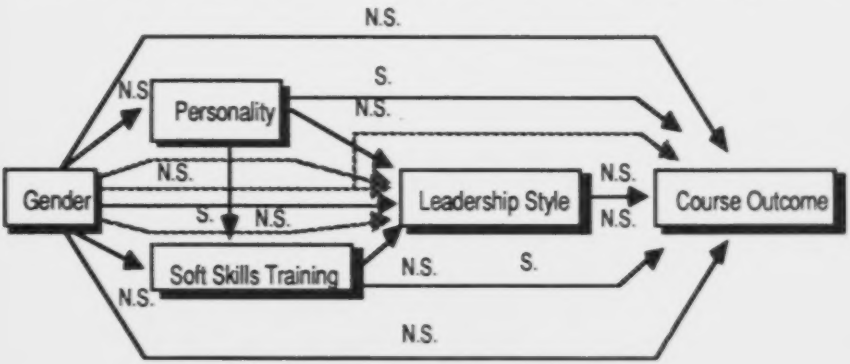

Figure 2. Multiple regression analysis results: Summary of the relationship of leadership variables and course outcomes as related to hypotheses and test conclusions.

approach, such as the use of participant observers in the field documenting the skills the instructors display, could be used.

Content analysis of instructor and/or student journals, with a focus on human relationship interactions or the use of situational role-playing, with an observer rating the skills of the instructor displayed are other possibilities.

The interaction of outdoor leadership style and course outcomes is still in an early stage of exploration. Further research in this direction is still needed. The task/person adaptation of the LBDO-XII (Sergiovanni, et al, 1969) should be considered for use in future studies. Modification and revalidaton of the instrument may be needed to improve the readability and appropriateness of the inventory to outdoor program settings. In addition, consideration should be given to the use of other leadership models and inventories, such as the models identified by Phipps (1988).

The assignment of instructor pairs to course should be carefully considered by the supervisor. Striving for a potential balance of instructor gender, personality schema, leadership styles, and soft skills ability may have a greater impact on students' course outcomes than having a balance of a male instructor and female instructor. Assignment of instructor pairs and training can, perhaps, enhance the instructors' influence on students' course outcomes. A unique approach to the assignment of instructors to students might be to first test the students on personality traits and personal needs, then on the basis of the results, match the students with the instructors whose personality traits, soft skills abilities, and leadership styles might best serve a particular group of students.

In summary, leadership is the critical component of all outdoor programs. There is currently some lack of certainty as to (a) what competencies are needed, (b) what leader styles are effective, (c) what proportion of hard skills and soft skills cause desire course outcomes, (d) what role androgyny/gender schema should play in program philosophy and leaders' behavior, and (e) what impact gender has on leaders' styles and course outcomes. Hopefully the informaton and insight gained can be used to further the understanding of outdoor leadership variables.

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Enhancing Mixed-Gender Programming: Considerations for Experiential Educators

Cheryl Estes
Alan Ewert

Experiential education organizations have traditionally conducted their programs with little regard to any perceived or real differences due to gender. Gender differences can be manifested in differences in expectations, communications, motivations, perceptions, and attributions for success. This paper explores these differences and their relation to experiential and adventure programs. A number of specific programming considerations are presented which have emerged from recent research done within and outside the field of experiential education profession.

KEYWORDS: *Experiential education, gender, sex-role stereotyping*

As a professional who provides experiences for others there are two questions one should ask: Should providers of experiential education be concerned with gender issues? If so, how should one provide programs that can maximize the benefits for all participants? The purpose of this paper is to investigate gender issues from an experiential educator's perspective. Three areas will be addressed: a discussion of salient research on gender issues and sex-role stereotyping; an examination of research that relates gender and experiential activities; and, some suggested implications that these findings have for experiential educators.

Every person who attends an experiential program comes with a personal history including different motivations, expectations and perceptions. Just as these antecedents to an adventure activity differ, so do the anticipated outcomes. In designing programs which maximize individual growth, differences between individuals must be taken into account. Educators readily acknowledge different programming needs for groups such as high school students, corporate executives, or adults over fifty. Experiential educators need to be able to draw some generalizations about the individuals within a group as well. Criteria that are often considered include age, physical ability, intelligence, background and gender. While all of these criteria are vitally important, gender related issues are often misunderstood and sometimes even avoided in experiential programs. The issue of mixed-gender

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programming has received increasing attention in recent articles and discussions, and continues to be an area open to interest and debate in the field (Henderson & Bialeschki, 1987; Knapp, 1985; Yerkes, 1985).

Attitudes regarding mixed-gender programs can be placed on a continuum. Those who believe in sex-role stereotypes exist on one end, and those who are very knowledgeable of and sensitive to gender issues and needs on the other. Reality finds most educators somewhere in the middle: interested and concerned, with some knowledge of gender issues, and unknowing of all that could (or should) be known about gender issues. People are continually growing, and becoming more aware of stereotypes and the influence of socialization on lifestyles. This process of change and growth leaves educators and participants at different points along the continuum. In all probability, most find it more comfortable to stay on familiar ground rather than raise such potentially volatile issues when working with a mixed-gender group. Yet these may be issues that are quite relevant: a mixed-gender group immersed in an experience that increases awareness and empathy can increase awareness after the course when individuals return to their home environment.

Gender Differences and Sex Role Stereotyping

Men and women differ in some important ways that require them to be considered both separately (as single gender groups) and together (as mixed gender groups). When individual traits are averaged, as tend to be the case in much psychological research, there are many more similarities than differences between men and women (Matlin, 1986). Regardless of few existing differences "on the average" it is known that people react differently to men and women. Beginning from birth boys and girls are socialized to be different (Matlin, 1986). By the time one reaches adulthood, differences resulting from biology, socialization and the resulting life chances/expected roles affect us all (Betz, 1987).

Socialization processes have wide ranging influence. While some may believe that men and women are genetically destined to act in seemingly opposite manners, there are no biological theories that explain the majority of observed gender differences (McGuinness, 1976). It is the influence of cultural constructs such as sex-role stereotypes that have a more powerful influence. We all know that "male" traits are those reflecting competence (such as independence, self-reliance, and ambition; and that "female" traits are those reflecting warmth and expressiveness (gentleness, soft-spokeness, communicativeness, and awareness of others).

Sex-role Stereotypes

Stereotypes provide us with ways to categorize others and predict their behavior. They also provide barriers that interfere with seeing the true nature and potential of individuals (Knapp, 1985). These barriers not only affect the way others look at us, but also the way we see ourselves. Anxiety may result in a situation where an encounter dictates behaviors that are incompatible with one's sex-role orientation (Leary, 1983). A traditional man may experience doubts when pressed to convey his feelings. Similarly, a traditionally feminine women may feel apprehensive in a task requiring assertion. An examination of stereotypical sex differences in the areas of communication, attributions, and perceptions provides some insight into how stereotypical behaviors can influence participants in an experiential program.

Communication. Language and conversation patterns show evidence of how deeply these stereotypes are embedded in

our lives. The same words used by men and women can carry different meanings. When a woman states a person is her friend, she is probably referring to someone with whom she can confide in and share feelings. Men using the words "friend" more often refer to someone who is their buddy, that is, someone with whom to do things with (Richardson, 1985). Richardson goes on to say that by the time young adulthood is reached, men and women actually come to think differently and exist in two worlds of different meaning. Studies of conversations between men and women show some surprising results. Men dominate the conversations, choose topics more often and account for up to 96% of the interruptions. Women on the other hand ask up to 75% of the questions and are much less successful at choosing the topic for discussion (Pfieffer, 1985). Facilitators of discussions in mixed-gender groups may find that effort spent paying attention to who talks, what they say , and how they say it may yield some interesting results.

Attributions. Attributions made by men and women for their own performances show some distinct differences. While men and women have been found to be similar in abilities and desires for success men are more confident than women that they will be able to complete a task and that they will be satisfied with their performance (Nicholson, 1984). In addition, both men and women are more likely to attribute a man's successes to his abilities while they are more likely to attribute a woman's success to special efforts or luck (Deaux, 1976). Cripe and Bird (1986) studied attributions of children in a sport setting. Young children attributed outcomes similarly, but by age 13, success in sport for girls was luck, whereas the same success for boys was ascribed to effort. This finding implies that by adolescence, socialization processes were beginning to dictate the ways these boys and girls viewed their successes. Another interesting sport related finding was that when a boy lost to another boy, he would accept lack of ability as the cause. But when a boy lost to a girl, he would not accept his lack of ability as the cause—such a loss goes against the stereotype that boys are more competent in sports than girls (Bird & Cripe, 1986).

Perceptions. The way an individual perceives him or herself and the activities engaged in may be of more importance than the nature of the activity itself. In studying anxiety and self-concept in Outward Bound, Koepke (1973) found that men and women were more similar than dissimilar in regards to anxiety and self-concept. There was, however, a difference in degrees of idealism between the two sexes. Female Outward Bound participants set higher ideals for themselves than the males, but the male's perceptions of themselves were likely to be closer to reality. Women students in Koepke's study, having higher expectations for themselves than they were able to achieve, may have some influence on their views of their own success in the Outward Bound program.

Another study of students engaged in physical education activities found that women tended to view activity as a source of health and fitness whereas men viewed the activity primarily as a thrill experience (Cunningham, 1970). The perception of risk involved in an activity is highly subjective. Individuals usually base their perceptions on prior experiences and personal feelings about their chances for success. While it has been suggested that men and women have similar attitudes regarding risk, men tend to prefer high risk sports while women prefer moderate to low risk sports (Neimand, 1978). The topic of how perceptions may influence behavior and outcomes will be explored further in the next section.

Stereotypes, Androgyny, and Experience

Sex-role stereotypes refer to the psychological features that people believe are associated with men and women (Matlin, 1987). These sex-role stereotypes, to the extent that they are held by others and by self, can form a powerful set of expectations for both men and women. Stereotypes are most influential when we have little information regarding a person's past performance and less influential if opportunities exist to "get to know" the people involved. Experiential education can be effective in providing one forum where mixed gender groups can become more aware and empathetic of individuals. In addition, in the process of becoming more aware of others and self, participants have the opportunity to explore the positive aspects of androgyny.

Androgyny refers to people who are high in both masculine and feminine qualities. This concept provides an individual with the option to draw from the positive aspects of masculine and feminine traits, and to be flexible as to choosing which characteristics best fit the task at hand. Sex-role orientation refers to the degree an individual associates masculine and/or feminine traits with him or herself. Sandra Bem developed a method for measuring sex-role orientation using the "Bem Sex-Role Inventory" (Bem, 1974). Based on separate and independent scales a feminine person is one who scores high on the scale for femininity (i.e. affectionate, shy, compassionate and gentle) and low on the masculine scale. A masculine person is one who scores high on masculine traits such as self-reliant, athletic, and dominant, and low on the feminine scale. A person who is androgynous scores high on both masculine and feminine scales and a person who scores low on both scales is considered undifferentiated (Matlin, 1987). A male or female can receive any of these four scores, regardless of biological gender. Thus, an androgynous man or women may be self-reliant, assertive, sensitive to the needs of others and compassionate—as the situation dictates. Experiential activities provide an opportunity for instructors to be role models, and participants can practice applying positive traits to the situation at hand. A more traditional woman may learn that the group will benefit if they are more assertive in presenting their solutions to a problem. A traditional man may learn that being more communicative and sensitive creates a positive feeling for himself and the group.

Gender and Experiential Activities

There has been little research that has documented gender specific reactions in experiential education. One study completed by Ewert (1985) on climbing participants at Mount Rainier gives us some information regarding male and female differences in motivations for climbing. Exploration of a model modified from Allen (1987) gives some additional insight as to how sex-role orientation may influence antecedents, behaviors and outcomes.

Gender and Motivations for Climbing

Ewert's (1985) study on why people mountain climb can provide exploration into a still frequently debated question of why people engage in risk recreation activities. The intent of the study was to determine how motivations for climbing vary with respect to gender of the climber.

The study was conducted during the 1985 climbing season (June - August) and mountain climbers at Mount Rainer National Park in Washington State were asked to complete a forty item questionnaire. The forty item instrument was constructed to measure subjects' reported motivations for climbing mountains. Many of the items were selected on the basis of their perceived ability to measure leisure motivations previously identified in leisure re-

search (Crandall, 1980).

Results

Table 1
Motivations for Climbing by Gender[a]

	Females	Males
I	Introspection/Creativity	Excitement/Challenge
II	Physical Exercise	Control Over Self
III	Socialization	Catharsis
IV	Skill Development	Recognition
V	Catharsis	Physical Setting
VI	Control Over Self	Socialization
VII	Physical Setting	Arousal

[a] In order of decreasing importance.

Using a principle component factor analysis with varimax rotation, seven factors with an eigenvalue of 1.0 or greater were generated for men and seven factors for women (see table 1).

Factor I for women was labeled Introspection/Creativity because of the loadings on the following statements: Get away and alone (.68), Think about personal values (.67), Spiritual (.60), and Creative (.60). Factor I for men, termed Personal Testing and Success, loaded on the following: Excitement (.61), Test Self (.60), Develop Skills (.57) and Accomplishment (.56). Factor II for women was termed Physical Exercise which loaded on: Physical Exercise (.73), Accomplishment (.67), and Exhilaration (.63) Factor II for men, Effectance, loaded on: Opportunity to Make Decisions (.67), and Team Effort (.57). The additional phrases chosen for women included: Socialization/Recognition for Factor III, loading on Part of a Group (.78) and Gain Recognition (.52); Factor IV, called Skill Development loaded on Use Skills (.70) and Develop Skills (.68); Factor V, Catharsis loaded on Personal Relaxation (.73) and Relieve Stress (.68); with Effectance and Arousal as Factors VI and VII respectively. The other phases chosen for men included: Catharsis for Factor III, loading on Mind Slow Down (.68), and Relieve Stress (.67); Recognition for Factor IV, loading on: Gain Recognition (.68) and Show Others I Can (.68); Factor V, Setting, loaded on Enjoy Wilderness (.88), and Scenery (.70), with Socialization and Arousal for factors VI and VII respectively.

One of the most striking features of this analysis is that the two most important factors chosen by women, Introspection/Creativity and Physical Exercise, do not appear at all in the list of reasons chosen by men. Conversely, the primary reasons chosen by men, those that related to Excitement/Challenge and Control over Self receive little attention from women. Three of the other factors that appeared in both genders, but in differing orders of priority, were Catharsis, Socialization, and Setting. Upon comparing items from the questionnaire the different motivations for men and women climbers were even more evident (see Table 2)). The reasons chosen by women reflected their concern with spiritual, social, and personal value while men placed a greater emphasis on challenge and view.

The results for women concur with

Table 2
Significant Comparisons of Item Means by Gender Using the t-test [a]

I Climb:	Female [b]	Male [b]	Probability of Differences by Chance
To view the scenery	4.73	4.61	.07
For spiritual reasons	3.17	2.92	.10
To bring the family togther	2.64	2.38	.07
For something to do	3.32	3.03	.04
To be close to nature	4.39	4.22	.05
For personal testing	3.77	3.99	.07
To think about personal values	3.60	3.25	.01
To keep physically fit	4.17	4.10	.10
Because of the risks	2.46	2.91	.00

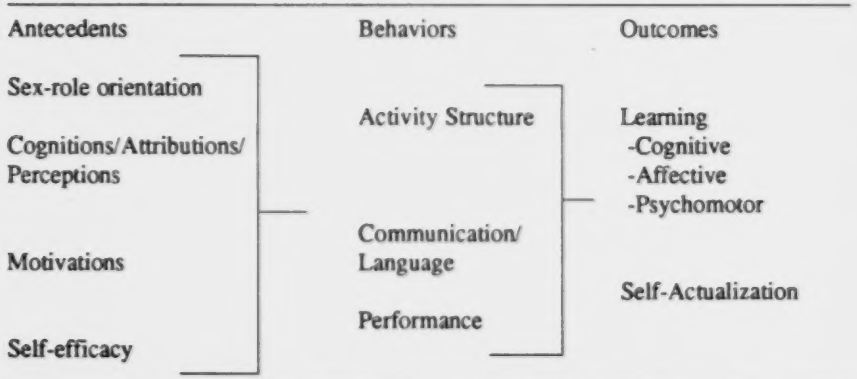
[a]Item means were also compared using the Mann-Whitney U test with similar results.
[b]Means with range of strongly disagree (1) to strongly agree (5).

Grace Lichtenstein's (1985) observations that female Outward Bound participants were participating in a wilderness experience based on a desire for spiritual development. The men in study were more motivated by the excitement and challenge of the mountain climbing experience. The results also correspond with Cunningham's findings on risk perception in physical education that suggested a correlation between women perceiving physical activity for fitness while men may perceive it primarily for the thrill potential (1970).

A Conceptual Model

Allen's (1987) "Conceptual Model of Risk Recreation" explores how a variety of antecedents (including demographics, personality, experiences, attitudes, and self-

Figure 1.
Model relating antecedents, behaviors, and outcomes.[a]



[a] Modified from Allen's (1987) Conceptual Model of Risk Recreation.

efficacy) affect behavior and consequences in risk recreation. Allen's paradigm is adapted here to illustrate ways that gender-based antecedents may affect behaviors and outcomes.

A person's sex-role orientation can influence their behavior in activity. Gender stereotypes are perpetuated both by self-acceptance and the acceptance of others. Activities in experiential and adventure education include rock climbing, rafting, backpacking, etc., which involve risk taking and athletic ability that are typically associated as masculine traits (Bem, 1974). The resulting effects of these stereotypes for a feminine person may be a reduced belief in success, or an elevated belief in success for a masculine person. However, group participation in experiential activities requires not only willingness to take risks and athletic ability, but also compassion and sensitivity to the needs of others. Perhaps educators (and program marketing personnel) would do well to emphasize the value that both masculine and feminine traits bring to an experiential activity. An example of how the media promoted an image Outward Bound as a masculine survival training program is reflected in an early article title "Rugged Camps Turn Boys Into Iron Men" (Berry, 1966). In reality, Outward Bound views itself as "an educational process dedicated to the principle that the individual develops self-confidence, concern for others and self-awareness..." (North Carolina Outward Bound School, 1982).

Stereotypical views of men and women affect other antecedents as well. Women tend to have developed stronger verbal skills whereas men are more mechanically oriented (McGuinness, 1976). Men and women are more likely to attribute a man's successes to his abilities even though in reality male and female abilities are usually equal. Neither gender is as likely to view female abilities as highly. The self-efficacy of men and women is likely to be affected by these views. Different levels of self-efficacy are apparent in the degree to which each gender has demonstrated preference for risk. In general, men tend to gravitate towards high risk sports whereas women go to moderate and low risk activities. Women who do participate in high risk sports tend to have a high masculine sex-role orientation (they may be high feminine as well) (Allen, 1987). Different motivations for attending experiential activities will affect behaviors and outcomes. In adventure activities like climbing, or Outward Bound programs, women are likely to be seeking spiritual development, whereas men may be looking for the excitement and challenge in the same activity.

In a mixed-gender program different behaviors may be reflected in the structure of the activity. The sex-role orientation of the instructor can influence the goals and objectives he or she chooses for the group to accomplish. Communication and language patterns may show traditional male dominance of the time spent speaking, and the feminine traits of asking questions of approval before presenting a thought. Performances may be different based on time allotted for practice and the expected quality of performance. If women are 'expected' to have lesser abilities in physical skills, they may also be expected to do less or be given less attention in skill learning situations. If men are 'expected' to have lesser abilities in physical skills, they may also be expected to do less or be given less attention in skill learning situations. If men are 'expected' to be less communicative of feelings, they may not be expected to develop these aspects as much as female group members.

Learning outcomes will be reflective of how an activity was structured to meet individual needs and gender differences, and whether opportunities to learn and practice different types of skills were en-

couraged. If personal growth is a program goal the degree to which a participant attains growth and learning may well depend on how well a program has met his her needs as a learner. Therefore, in a mixed-gender program the instructor should pay close attention to the needs of both the men and women who are participating.

These hypothetical examples of the influences of sex-role orientation, stereotyping and socialization processes in experiential programs are only a few of the possibilities. Becoming more aware that something exists, and knowing what it looks like, are the first steps toward change. The following implications for programming are intended as a starting point of ideas for ways experiential educators might constructively approach a mixed-gender program.

Implications for Programming

These recommendations are made based on the overview of literature on gender and the research specific to experiential activity. Experiential educators can achieve a better learning environment in mixed-gender groups by considering the following suggestions.

• Recognize that females and males are different not so much in abilities and competencies, but more in motivations and perceptions in experiential activities.

• Encourage realistic and helpful attributions for participant's successes and failures. This will require moving beyond stereotypical views of male/female abilities.

• Design program goals and objectives to attain a mix by giving equal attention to masculine and feminine aspects. This point is often described as mixing 'hard and soft skills.'

• Strive to make instructors and students aware of how sex-role stereotypes influence their behavior and make conscious efforts to down play these roles. Methods for doing this might include:

- •insuring equal time for communication
- • stress sufficient amounts of learning and practice time
- • have equal expectations for both genders for developing hard and soft skills.

• Provide an affirmative action approach to teaching women mechanical skills and men communicative skills by giving extra time and attention to these areas where needed.

• Stay cognizant of students or staff who "buy into" the sex-role stereotypes (e.g. that women do not engage in strenuous activity without help, and that men never ask for help.) Seek to alter these stereotypes through added learning, experience, and communication.

• Market programs with an approach that indicates opportunities for spiritual development as well as opportunities for thrill and challenge.

• Stereotypical behavior is ingrained through the socialization process. Educators need to strive to alter stereotypical patterns by encouraging men and women to engage in each other's 'traditional' activities, e.g. women become expert white-water canoeists, and men become expert cooks.

• Employ male and female staff at all levels of the program and make an attempt to have mixed-gender instruc-

tional role models for an experience.

Gender stereotypes will continue to be a factor for experiential educators, yet men and women can still strive to achieve a sort of "gender role transcendence." This means that people will not merely combine masculine and feminine traits as androgyny recommends—but go beyond these gender roles, because these roles will no longer be relevant or meaningful (Matlin, 1987).

Experiential education is one forum where gender issues, and especially stereotypes, can be addressed because of the opportunity to get hands-on information about self and others. Educators will find that stereotypical behavior will differ by age, social background, and regional differences. One mixed-gender group may be androgynous and function nonstereotypically whereas another group may exhibit stereotypical behaviors. With information, time, and effort, experiential educators have an effective tool to increase awareness regarding gender issues by using the direct learning methods common to experiential education activities.

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Live Simply That Others May Simply Live

Almut Beringer

Education for a global perspective has been recognized as an important contribution toward a peaceful co-existence of humans with each other and the environment. Voluntary simplicity is a concept and lifestyle based on the increasing awareness that cultural, political, economic, and ecological phenomena are interrelated on a global scale. This paper examines the rationale and applicability of voluntary simplicity in a residential camp setting. Techniques and principles of voluntary simplicity are illustrated through the example of a backpacking program conducted on the basis of teaching voluntary simplicity as a means of global education.

KEYWORDS: *Global education, cooperative learning, voluntary simplicity, residential camping.*

The most important step for survival in a transforming society is the realization that things are changing. In the post-industrial world where many natural resources are limited, where cultural distances are decreasing, and where the pie is not large enough to feed everyone in an unlimited manner, we have two options: 1.) facing nuclear annihilation, environmental pollution and loss of social cohesion, we can demonstrate a narcisstic "me first" attitude; 2.) we can choose to strive beyond the self in the present, acknowledge the communion of a human family, and adopt a global consciousness which would aim at achieving, renewing and maintaining a high quality of life for all inhabitants of this planet. In any case, a guiding principle is needed that will determine the direction to take.

By devoting great energy and time to children, organized camping has chosen the second option: believing in and demonstrating hope in the future. Camping professionals have accepted the opportunity and share the responsibility of helping children grow under radically changing circumstances. The custody of other's lives and the welfare of the planet call for a reverence of life which includes respect for each individual and an ecological conscience, as well as a global perspective. We as social agents must take the premise of constructively affecting the character development of youth seriously-we must remember camping's great potential of societal impact. We need to reflect upon how we can make practical changes at camp and in our everyday lives that permit both a high quality of our personal existence and the well-being of the entire human family. Camping with a global per-

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spective means learning to live in harmony with oneself, humanity, and the earth and must address ethics and promote lifestyles that are functional in a "smaller" world of the future; a society that has surpassed conspicuous consumption, has recognized the triviality of materialism, and which leans toward an increasing economic, ecological and cultural interrelatedness (World Commission on Environment and Development, 1987).

Global Education in Camping

Education for a global perspective "is that learning which enhances the individual's ability to understand his or her condition in the community and the world and improve the ability to make effective judgements" (International Education Symposium, 1985, cited in Ball, 1987, p.2). Educating for global cooperation can be interpreted in two ways: first, to us in the western world, it can mean learning to live in a more synergistic way, aware of the earth's limits and willing to cut slices off our enlarged piece of pie (for instance, by reducing the consumption of meat and energy). This requires a rethinking, revaluating, and maybe restructuring of values and lifestyles of each one of us. Since such an awareness of and commitment to the worldly limitations may be fairly new to us we might not be far ahead of children with regard to testing and affirming appropriate ways of living. Secondly, then, cooperative learning in camps can denote mutual learning: staff inspired by the creativity and resourcefulness of campers and campers guided by the experiences and rationality of staff.

One of the characteristics of residential camping is the simple lifestyle over an extended period of time. Although this simple way of life is prevalent in many camps and is one of the few commonalities in the wide variety of settings, the ecological, peaceful and, spiritually oriented way of simple living is frequently unconsciously experienced by campers.

To neglect making this simplicity a conscious effort is a disservice to campers as well as staff, who, in light of the pressing global concerns of overpopulation and its associated environmental problems, must come to terms with living content with fewer worldly possessions. Considering the urgency of many of the earth's and humankind's problems, simplicity in camps can and should be employed more explicitly and overtly as a tool to combat individual alienation and powerlessness in combination with teaching global conscience. I suggest we capitalize on simplicity more deliberately to lead campers into a way of living which respects the individual's quest for fulfillment but which also demonstrates a concern for the welfare of others and the planet.

Voluntary Simplicity

Voluntary simplicity has emerged as a guiding principle for many who understand the concept of a limited and interrelated world. A lifestyle of voluntary simplicity rests on a set of values that encompasses three main beliefs:

1.) Respect for the future; i.e., living more constructively;

2.) Respect for the individual; i.e., allowing each individual to make choices according to his/her own convictions;

3.) Respect for the earth; i.e., living modestly so as not to interfere with the needs of others and strain limited resources.

1.) Respect for the future

The exploration of ways of living that lead to a satisfying life within global harmony is spurred by the awakening of compassion—the dawning realization that the fate of the individual is intimately and ultimately connected with the fate of the whole earth. It is an awareness that arises from the recognition that individual actions have a tangible effect on the world,

that every person takes part in creating the future. Moving into the future constructively accepts the responsibility for developing meaningful impact on the community, be it in camps or eventually, the world at large.

2.) Respect for the individual

To allow each person to live according to his/her own convictions as long as this does not interfere with the good of the larger community is a significant tenet of voluntary simplicity. To live voluntarily means to act in a self-determining manner, to live more deliberately, intentionally, and purposefully (Elgin, 1981). This is based on contemplating alternatives to the present societal conditioning toward materialism. The choice against a life characterized by goods and possessions is conscious and emanates from within. The aim of voluntary simplicity is not to live dogmatically with less, but to demonstrate available alternatives, clarify consequences and offer choices.

Living a balance between self and others is determined by each individual based on his/her (perceived) needs and wants. Crucial in voluntary simplicity is the relationship between freedom of individual action and responsibility toward others, the environment and the future. Often this relationship is a delicate balance which needs to be carefully guided; it can best be conveyed by a person who him/herself has chosen a lifestyle of voluntary simplicity due to a deeply rooted ecological conscience and dedication to the human race; who knows about the pains, self-discipline and joys associated with it.

3.) Respect for the earth

Voluntary simplicity enables an individual to establish a more direct, a less distracted, unpretentious, and unencumbered relationship with all aspects of life (Elgin, 1981). A differentiation between needs and wants is the foundation for this simplicity of living; respect for the earth is expressed by using natural and human resources wisely. In the process of confirming the earth and nature as a guiding value for one's life much is returned in terms of psychological and spiritual growth.

A lifestyle of voluntary simplicity, then, is a process which can be divided into a set of teachable elements. Initiating voluntary simplicity is not limited to, but includes the following components: (a) clarifying values, (b) recognizing choices, (c) empowering the individual ("I can make a difference"), (d) forming values, (e) making decisions, and (f) motivating toward positive actions. Although learning to live simply follows this progression, these elements will rarely be experienced distinctly and fostered independently; a person engaged in the evolution of simple living will encounter all these components simultaneously and with differing energy. Important in this evolution are role models who provide inspiration toward and incentives of internal peace, wisdom and spiritual growth.

Teaching Voluntary Simplicity In Camps—The Role of Director and Staff

Working with children in the outdoors by means of residential camping reflects all three beliefs on which voluntary simplicity is founded. Thus, it would seem appropriate to build on the already prevalent simplicity in camps and nurture the associated way of life as a technique of cooperative learning on a global scale. Most important in global education is the atmosphere created by the director and staff. If the director wants to encourage voluntary simplicity, then he/she should structure opportunities for staff as well as campers to learn to make choices and to promote a global conscience. An atmosphere of respect, comraderie, creativity, dedication, play, and fun will provide a stimulus to enhance the energy, attention, commitment and skill

development among the staff.

Much of the teaching and learning at camp is subtle and occurs daily as campers find role models among their counselors. The effort of cooperative learning through voluntary simplicity requires careful selection, training and supervision of staff. A person who may assist in the delicate midwifery of revealing to us the practical expressions of voluntary simplicity will probably be someone who

- has at least begun to cultivate in him/herself a compassionate conscience for the earth and humanity;
- can reveal the complex dynamics of the existing world situation with a wisdom that reflects self-respect, integrity, and commitment;
- with penetrating insight and delicate consistency, challenges traditional assumptions and practices in camp and is influential enough to overcome the strong resistance to institute the necessary change.

Voluntary simplicity is a daily challenge, a process of continuous renewal. A person committed to voluntary simplicity must be willing to endure a modicum of personal inconvenience, self-restraint, and self-discipline to resist the ever prevalent temptations (e.g., walking to the corral in pouring rain instead of taking the available truck). It will help children to see adults struggling too, "falling back" into old habits. Not only does this convey a sense of comraderie among campers and counselors, but giving in to enticements shows children that adults are not faultless. This might destroy the picture of the ideal counselor (thus taking some pressure off the staff) and may instill in campers confidence, knowing that growing up is not synonymous with having to be perfect.

Once we make a conscious effort to teach voluntary simplicity, we need to assure certain experiences occur. In doing so, we must examine that set of propositions that has become the ethical framework of our behavior and the camp's operation. Applications of the concepts of voluntary simplicity combined with global awareness required a critical examination of current camp practices and will probably result in initiating some changes. Let us begin by looking at the daily program and then reflect on the camp family:

Does the flag-raising ceremony have an international flair? Do meals and program schedules offer campers a choice? Are campers provided space and time to learn to solve conflict in non-violent ways without staff intervening? Do the program schedules and teaching progressions allow for small successes and a time to build personal competence? Do the various programs contain elements which help campers clarify and acquire values? Are there opportunities to learn about and celebrate different cultural customs and events (e.g., through folkdances)? Do the counselors have strong values and ethical principles and demonstrate a consistent philosophy of life? Are staff of different nationality? Are campers from diverse social and cultural backgrounds? Do we define self-discovery and personal growth primarily in terms of individual achievement and self-esteem or is it nurtured within a social context? Many of the steps and strategies to implement the camp's concern for social change occur in the context of daily living, which should make the teaching of voluntary simplicity applicable in all types of camps.

While spontaneous learning that relies on the teachable moment is important, some of the transformational power of voluntary simplicity must be applied deliberately, and must be concrete, structured and planned for. Staff need to lead campers into value-forming experiences, experiences such as ropes courses (i.e., cooperation) or outdoor survival techniques (i.e., simplicity) which allow campers to fully

understand values and realize their worth. As Hettinger (1987, p. 41) states:

> ...only then is an informed choice among (values) possible. ...Impelling students into situations which they would never have chosen for themselves can be justified as a means to enable the student to learn about and experience the values which emerge in that context. Students will often find such experiences so valuable that they will subsequently seek them on their own. Such practices can be justified because they free up people's value system as nothing else can...It can open up people's ability to value, and thus their range of options in life.

Debriefing of certain activities and situations will permit learning to be generalized and will allow campers to apply new concepts to other environments. The following example may demonstrate how voluntary simplicity can intentionally be incorporated into an ongoing program.

An Example: The Backpacking Program

Overnight backpacking trips, and to a lesser degree day hikes, lend themselves well to teaching voluntary simplicity. Not only do campers learn responsibility for themselves and the group, they are also able to make choices based on a differentiation between needs and wants. During the pre-trip meeting, necessary equipment to ensure a safe trip is discussed. Campers are encouraged to think through what the individual and group might need and which items they may want to bring along. Consequences in terms of safety, weight, fatigue, environmental impact, and fun are accentuated and alternatives suggested. The discussion during this meeting should prepare campers to be able to make conscious choices of needs and wants while packing their individual gear.

When checking individual equipment and distributing the group gear, the leading counselor might discover what in his/her eyes might be unnecessary and irrelevant items for an overnight trip into an undeveloped area, such as a mirror or a pillow. (A stuffed animal should always be able to find a home in a sidepocket of the pack.) The counselor might want to question the camper if he/she perceives the item as necessary in terms of survival. If the camper insists on bringing it along, he/she should be allowed to do so in order for most effective learning to occur on the trail. At this point, however, it might be necessary for the leader to make an authoritarian decision on what to leave behind, since it is the counselor who will eventually end up carrying one or two campers' packs (in addition to his/her own). Frequently it will require suggestion and persuasion to learn to be satisfied with less, and leading by example is the most effective way to convey that safe and enjoyable trips are possible with the "ten essentials".

Campers frequently carry extra weight of "luxury" equipment, and inevitably some of them will complain about their pack within the first mile of the hike. Stops to re-adjust packs, redistribute gear or the counselors taking over the campers' group or personal equipment can and should be used to process the experience, to again emphasize needs and wants and talk about consequences and alternatives, e.g., using extra clothes as a pillow. Debriefing should continue throughout the trip whenever opportunities arise. Returning to base camp, a post-trip meeting is most valuable for campers to internalize concepts, generalize learning and transfer newly won insights to daily life situations.

Campers will find that voluntary simplicity is applicable in almost every aspect of the trip, be it with regard to (less fashionable) clothing, (less sophisticated) equip-

ment, or (less gourmet) meals. Voluntary simplicity can even be extended to the choice of the area; not using designated wilderness areas can convey the leader's concern for the environmental impact of large groups in protected backcountry (Young, 1985) and can indicate that pleasure and satisfation are possible in potentially less aesthetic surroundings. The outcomes of those teachings might not be apparent to the counselor during or after the backpacking trip. However, small changes that are seemingly inconsequential when viewed in isolation are of revolutionary significance in their cumulative impact. Just imagine the counselor's joy when campers, out of the necessity of the situation, spontaneously gather rocks and sticks to play tic-tac-toe during a break on the trail, make fishing rods out of dead branches and grass, or realize that not an electric heating system but nothing other than the sun is needed to warm up the lake for a swim.

Realizing that small results are multiplicative in nature, it can be assumed that the teaching of values will have a positive effect on all other program areas. As Dustin and Rentschler (1980, p. 46) have observed, the magical outcome of camp is derived from a synergy effect, of the combined impact of programs working in unison to achieve certain goals among campers. Even if voluntary simplicity is taught actively in only one program area during the (summer) camp, a support by other program staff is crucial to work toward the desired outcomes. Awareness of the synergistic potentials of residential camping increases the importance of every camp program and counselor; recognition among staff of what is attempted in each program may result in a greater degree of respect for other program areas and enhance the community and team-spirit among the counselors.

The Transition Home

A valid area of concern to camp directors is the impact of the (summer) camp experience in the child's life. An emphasis on values education instead of focusing on skill development and "hard" outdoor skills, e.g., in the backpacking program, needs to be discussed among the program specialist (s) and in terms of accountability to the parents. Parents may need to know that their child might bring back a new value system; that their camper might want to make adjustments at home which reflect acquired insights concerning voluntary simplicity. The transition home into a societal environment of affluence, complexity, and overwhelming alternatives provides so many temptations to return to old habits of immodesty. However, if we have succeeded in creating an awareness of natural, social and cultural interrelations our newly won consciousness would help prevent a retreat into our former ignorance. A consciousness of the earth and others, and an application of the ecological principle of interrelatedness to humanity will help prevent behavior which is not consistent with that knowledge. Part of this raised consciousness is knowing that poor choices will eventually result in hurting ourselves.

Concluding Thoughts

Overall, and although building on children's contemplative mode and urge to explore, we must not forget that a primary aim in camping is to provide a carefree and joyful play environment. It is an error to expect something from a child which he/she can show only in a hypocritical way. Altruism develops after childhood. We cannot expect from children a conscience which has taken our society decades to realize, and which many adults still resist acknowledging. We can only plant the seed and hope it will grow and bloom sometime; the teaching of values is a slow

and continuous process, the outcomes of which might be invisible to the (summer) staff. However, there are few limitations in terms of what we may accomplish with our campers if we continually try to excel within our own areas of responsibility. An awareness of such potential may lead to a more conscious balance, a simplicity of living that allows for the integration of personal achievements and social commitment. This requires more activists and reformers who take on the challenging mission of advocating for voluntary simplicity. Then the primitive simplicity of the past will lead into an enlightened simplicity of the future.

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Adventure Education for People Who Have Disabilities: A Critical Review

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Although adventure education has been in existence for many years, programming for people who have disabilities is fairly new.

The purpose of this article is to review the literature in terms of the history, the nature, and the value of adventure education programs for people who have physical, cognitive, and/or psychological disabilities.

The research conducted in each of these areas is reported, with support for the need for more research on the process and outcomes of the adventure experience.

KEYWORDS: *Adventure Education, Disabled, Wilderness, Outdoor Recreation, Risk.*

Until recently people who have disabilities have not had the opportunity to participate in adventure education programs regardless of their interest, need or expressed desire (Peterson, 1978; Roland and Havens, 1981). For many people terms such as mental retardation, physical disabilities, and mental illness elicit words such as "protect," "keep safe," "comfort." Reasons given for excluding people with disabilities from adventure education activities include "they can't do that, they might get hurt, it's too hard, they wouldn't like it anyway" (Dillenschneider, 1983; Raiola, 1983; Roland and Havens, 1981). The paradox of duty of protection and duty of allowing the dignity of reasonable risk often denies or protects people with disabilities from making their own decisions, from doing difficult things or from being independent (Dickinson, 1981; Dillenschneider, 1983).

Much has been written on adventure education and the apparent positive effects on attitudes and abilities that such programs have with ablebodied populations (Godfrey, 1974; Lowenstein, 1975; Pollock, 1976). The values of adventure education are many:

1. The activities tend to be non-competitive.

2. Successful completion of a specifically designed sequence of activities results in a sense of accomplishment.

3. The activities promote cooperation and trust among participants. The entire group must communicate and work together to achieve specific goals.

4. The activities can be implemented at the level of the participants, which enhances the opportunity for improvement of self-concept.

5. The activities can be used as a metaphor for situations which occur in the participant's daily life.

6. Participants have fun while improving flexibility, strength, coordination, and endurance.

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7. Activities require cooperation with the elements of nature which leads to a greater respect for and appreciation of the natural environment (Cousineau, 1978; Darst and Armstrong, 1980; Mortlock, 1978, Roland and Havens, 1981).

Adventure programming with people who have disabilities is relatively new, and the literature is not as extensive as what is written about the "nondisabled" population. The purpose of this review is to survey the literature in terms of the nature and philosophies of programs using adventure education with people who have disabilities and to determine the value of such programs. Research studies conducted to validate the value of programming with people who have disabilities are also described.

Terminology

Adventure education has been defined by many authors. Bagby and Chavarria (1980) describe it as "learning programs in which outdoor pursuits that are either physically or psychologically demanding are used within a framework of safety and skills development to present meaningful challenges leading to increased satisfaction and personal, social and environmental awareness" (pg. 1).

Kennedy et.al. (1987) explain it as a challenging experience which allows for physical expression and personal achievement not based on complex language skills or abstract thinking processes, but based in concrete terms. Wood (1978) sharing more detail, Explains.

> "Adventure education...typically covers three stages or areas: one, basic physical conditioning and skill training to be able to survive and travel in the wilderness environment; two, application of skills to expeditions into the wilderness and application of cooperative interpersonal relationships; three, depending upon the geographical location and conditions of a particular adventure program, major activities are canoeing, sailing, backpacking, and mountain climbing. Other problem-solving activities to test individual initiative are also characteristic of Adventure Education programs. Some of these activities may include a ropes course, individual and group obstacles such as the 12 foot wall, various climbing and balancing apparatus, as well as games and activities requiring group cooperation and effort" (pp. 18-19).

An "impairment" either temporarily or permanently causes deviation from expected or normal development, structure, or function of the whole person. The term "disability" implies a limitation of function experienced by an impaired person when compared to someone of similar age and sex who displays expected or anticipated behaviors. A "handicap" is a disadvantage imposed by the impairment or disability on a person within the context of a specific situation (Carter, Andel, and Robb, 1985; Kennedy, 1987). When the terms "disability" or "handicap" are used, or similar labels are affixed to a person, more often than not, a negative connotation or stigma emerges. As a result, persons are viewed according to what they cannot do, not by what they can. By considering the person first and the disability secondarily, persons are viewed as people, not disabilities. Labels are appropriate only for clarity of information. In this paper, I used the term "physical disability" to describe any disability relating to physical impairment such as hearing impairment, visual impairment, or motor impairment. The term "cognitive disability" describes any disability relating to knowledge gained and perception including mental retardation and learning disabilities. The term "psy-

chological disability" describes a disability relating to mental or emotional processes including mental illness, substance abuse, post-traumatic stress disorder, social deviance, and behavior disorders.

History Of Adventure Education For People With Disabilities

Although adventure education programs vary in format and techniques, many have been adapted from the model established by the Outward Bound program (Hollenhorst and Ewert, 1985). Outward Bound was developed by the late Kurt Hahn, whose educational philosophy stressed the development of an individual's inner resources through physical as well as mental challenges (Roland, 1982). Stitch (1983) Adds more detail by noting:

> "Outward Bound consists of a series of prescribed physical and social tasks, where stress, uncertainty and the rieed for problem solving, communication and immediate judgment are present. The value is that the tasks are concrete, manageable, and solvable within a limited time frame. Initially they appear overwhelming, but when approached in a systematic manner, they are geared for success. Their mastery provides participants with a sense of accomplishment. The experience builds on positive aspects rather than negative ones, and the supportive climate of the instructors and the peer group allow conflicts, anxieties, and difficulties to be dealt with openly and examined in a straight forward manner" (p. 24).

In the early 1960's, Outward Bound expanded their programs to include courses for "delinquent" youth. The goal of these courses was to provide a successful experience for the youths which would be transferable to their lives in society. In 1968, a study by Kelly and Baer of 60 delinquent boys showed significant improvement in social attitudes related to value orientation, alienation, aggression, asocialization and social maladjustment (Bagby & Chavarria, 1980; Kelly and Baer, 1968). Since then there has been a tremendous increase in the number of Outward Bound type of programs which deal with delinquent youth (Wichmann, 1976; Wichmann, 1983).

In 1975 a pilot project for disturbed adolescents conducted at Dartmouth Outward Bound and Dartmouth-Hitchcock Mental Health Center modified the Outward Bound methodology for use with psychiatric patients (Kistler, Bryant and Tucker, 1977). Since then, programs such as this have evolved into ongoing treatment options in many clinical programs (Castle and Eastman, 1985; Chase, 1981;; Kimball, 1983; Kistler, Bryant, and Tucker, 1977; LaCasse, 1985; Penesack, 1986; Plakun, Tucker, and Harris, 1981; Stich, 1983; Stich and Senior, 1984).

By 1975, Minnesota and Northwest Outward Bound Schools were offering courses to individuals with physical disabilities, which made the schools pioneering agencies in this aspect of adventure education (Jessen, 1987; Kaplan, 1981; Miner and Boldt, 1981). Recently there has been an increase in the number of wilderness activities enjoyed by individuals with disabling conditions (Quinsland, Pomeroy and Van Ginkel, 1986; Richardson, 1986).

Physical Disabilities

According to the literature, adventure education is beneficial for persons with physical disabilities because the experiences can lead to gains in self confidence, self knowledge, outdoor skills, independent living, self reliance, and employability (Saari, 1980; Shurke and Lais, 1982).

The activities take place out of doors and

give individuals a chance to overcome barriers that have not been imposed by other human beings. Activities involve small group cooperation and trust and give individuals, who may have limited experience in cooperative efforts because of their disability, the experience of contributing to the group and to a clearly defined group goal.

Adventure education involves challenging activities that are carefully selected and systematically introduced to induce feeling of stress. The activities are not so difficult as to result in failure. The process of overcoming the stress and completing the activity successfully builds self confidence and self esteem (Kennedy, 1987). Adventure education involves activities which are non competitive and people are free to engage in them within their own capacity. (Peterson, 1978).

Many programs have integrated disabled and non-disabled persons (Dickenson, 1981, Goodwin, 1978; Hoyt, 1984; Kaplan, 1981; Lais and Shurke, 1982; Robinson, 1983; Shurke and Lais, 1982; Smith, 1983; Whittaker, 1984). Integration enables each group member to utilize his or her unique skills and abilities. Group members realize that everyone has a disability; some are more obvious than others All members in the group discover that disabilities are not as limiting as they had assumed. Instead of being looked at as a person with a disability, the abilities that a person has come to the forefront.

Disabled and non-disabled members find that they have much in common, because the experience is based on success through total group cooperation. Non-disabled members develop more positive attitudes toward people with disabilities; not pity but understanding. Stereotypes, discomfort and distance are reduced and often abandoned (Drager, 1980; Kennedy, 1987; Lais and Shurke, 1982; Shurke and Lais, 1982).

Research in the area of adventure recreation/education for people with physical disabilities is sparse. Most of the research has dealt with affect: comparison of the benefits of a short or long term experience (Austin, 1980), change in attitude toward students with disabilities (Apolloni, 1982), and effects on group cohesion (Ashly, 1987). A single study dealing with the physical aspects of adventure education was reported by Hage (1984). He described a report by Greg Lais with participants from Wilderness Inquiry II focusing on the risks of hypothermia and frostbite during the winter for persons with disabilities.

Cognitive Disabilities

According to Dillenschneider (1983), people with cognitive disabilities face many of the same conditions as persons with physical disabilities: social isolation, low self-esteem and an increased need for leisure skill development. Most moderately and severely disabled persons are involved in daily educational and rehabilitation programs that do not necessarily include recreation (Frant, 1982).

Mental retardation is not a static condition. It can be positively affected through a variety of means. Adventure education is one method which can produce benefits in the affective, cognitive and psychomotor domains (Cassidy, 1982; Dillenschneider, 1983; Frant, Roland and Schempp 1982; Gray, 1980). The self concept of a person who has mental retardation depends more on social experiences than on cognitive development (Dillenschneider, 1983). Adventure education allows for the development of social attitudes through group cooperation and support. There is a feeling of belonging fostered through shared responsibility for the safety and well being of the others in the group. Success in taking risks fosters positive feelings of accomplishment. The nature of the experience encour-

ages a wide range of emotions and embraces their expression.

The benefit of the wilderness setting in the cognitive domain is its multi-sensory nature and the genuiness of the tasks involved. Expressive language is encouraged through debriefings, the sharing of ideas during problem solving activities, and in the context of successfully shared experiences. Tasks allow individuals to make independent decisions and to solve problems with group support. The new environment fosters discovery of previously untapped personal resources. The significance of spatial awareness, fine and gross motor skill abilities, balance and other psychomotor processes can be seen in daily activities within adventure education. The activities also foster the development of flexibility, strength, coordination and endurance. An additional benefit of adventure education programs is that it allows staff to view persons with cognitive disabilities in a new setting. A positive, supportive environment builds a common ground of respect and success (Dillenschneider, 1983; Frant, Roland and Schempp, 1982).

According to Witman, Backus, Roland and Havens (1980) and Roland (1982), adventure education is a medium through which specific educational and/or treatment objectives can be realized. Much of the literature dealing with adventure education with persons with cognitive disabilities deals specifically with ways in which activities can be utilized to facilitate Individual Education Plans (IEP'S) and Treatment Plan Objectives (TPO'S) (Carter, 1983; Havens, 1980; Witman, Backus, Roland, and Havens, 1980).

The amount of literature and research concerning adventure education with people with cognitive disabilities is again sparse. Studies have been done with persons who have mental retardation on the affective domain (Vidolovits-Moore, 1979). on levels of responsibility (Anderson, 1966), and on the cognitive domain (Albert, 1969). This researcher did not find any descriptive or experimental research in the area of adventure education with persons who have learning disabilities. According to Albert (1969) and Dillenschneider (1983), a concentrated effort should be made to complete research in adventure education for persons with cognitive disabilities to validate its value.

Psychological Disabilities

Much of the literature concerning adventure education with persons who have psychological disabilities discusses the therapeutic value of the experience (Byers, 1979). Chase (1981) feels that the natural environment is important because the adapting behaviors it evokes are coping rather than defensive. The individual responds to stressful stimuli by dealing with them constructively. The environment provides a feedback mechanism that is concrete, immediate, and unprejudiced. The freedom from artificiality and "harsh coercion" allow for nonrestrictive creative experiences (Ferguson, 1983).

The dynamics of the small group are important because people are free of cultural roles and must interact in ways that are centered in the here and now. Interdependence of the group is based on the activities, where they learn to communicate, cooperate, and trust each other. The activities are concrete and manageable within a specific time frame. Successful completion provides a sense of accomplishment. This success can be transferred to the participant's life in society (Bagby and Chavarria, 1980; Stich, 1983).

Many adventure education programs serve as an adjunct to existing institutional programs, intergrating program philosophy with that of the sponsoring agency (Castle and Eastman, 1985; Chase, 1981; Kimball, 1983; Kistler, Bryant and Tucker,

1977; LaCasse, 1985; Penesack, 1986; Plakun, Tucker, and Harris, 1981; Roland, et. al., 1986; Stich, 1983; Stich and Senior, 1984).

Much of the literature supports the idea that adventure education is not an end in itself. It can be used in psychological evaluation (Kimball, 1983), or as a means of establishing meaningful relationships with others, which is the core of treatment (Kistler, Bryant, and Tucker, 1977; Stich, 1983). In order for the experience to be effective, four elements are necessary: 1) it must be conducted on the basis of the needs of the participants; 2) the therapist must be qualified; 3) it must be part of a comprehensive treatment program, and; 4) a good participant/therapist relationship must develop (Kistler, Bryant, and Tucker, 1977; Stich and Senior, 1984).

Adventure education has been used with juvenile and adult criminal offenders (Bagby and Chavarria, 1980; Bailey and Ray, 1979; Golins, 1978; Kimball, 1983; Kistler, Bryant, and Tucker, 1977; Wright, 1983; Wichmann, 1983;) emotionally disturbed youth and adults (Blakely, 19811; Bureau, 1983; Lappin, 1984; Penesack, 1986; Stich and Senior, 1984; Thomas, 1981), chemically dependent youth and adults (LaCasse, 1985; Castle and Eastman, 1985), rapists, victims of rape, incest survivors, and families in crisis (Kimball, 1983).

The area of psychological disabilities contains the largest amount of research. The majority of the studies conducted use the Outward Bound model to quantify the psychological and/or behavioral changes caused by the treatment involving delinquent youth (Bailey, B. and Ray, P., 1979; Wichmann, 1983; Wright, 1983). Studies concerning persons with other disabilities in this area are sparse. Polez and Rubitz (1977) studied the negative effects of adventure education upon patient affect and concluded that such experiences are powerful interventions which generate many feelings in patients and that the use of effective therapeutic methods to deal with these feelings is a necessary part of such activities.

Adventure education appears to work, but no one really knows why. Studies need to be conducted on the cost effectiveness of adventure education programs, the relationship of increase in self esteem to increase in fitness level, and the replication of the processes used to achieve program goals.

Conclusions

Throughout the literature there are constant references to the values of adventure education with persons with various disabilities. In order for participants to successfully gain the benefits, effective programming must take place. Many authors brought up issues of programming.

Cassidy (1982) felt that there is a lack of material available to assist in the design and implementation of adventure education programs, a lack of current material which addresses the specific needs of the disabled, and a lack of awareness and training opportunities on the value of adventure education for persons with disabilities.

This researcher found many articles concerning activity and equipment adaptations, as adaptations are sometimes important in order for persons with disabilities to be able to participate fully. Adaptations in winter camping and winter sports (Abell and Orr, 1982; Robinson, 1982), canoeing and kayaking (Galland, 1982; Thompson and Hitzhusen, 1980), and orienteering (Barham, 1983; Morisback, 1982) are described in the literature.

Richardson (1986) discussed the programming difficulty of minimizing risk without eliminating the challenge, and the fact that severe modifications remove the very reasons for participation; risk, adventure and challenge. The issue of modifica-

tion was also brought up by Quinsland, Pomeroy and Van Ginkel (1986) who felt that quality programming requires more than just equipment adaptations, but quality leadership, quality goal setting, and quality communication. The authors felt that the effects of a negative experience could cause damage to individual self-concept and could cause a greater misunderstanding between the participants of an integrated group.

The issue of ethics when working with people who have disabilities in adventure education has been discussed by several authors (Havens, 1986; Hunt, 1986). Hunt discusses the moral issues surrounding the use of adventure education techniques with students who are there against their will or who are there under some sort of coersion (such as a youth under the power of the judicial system). It is extremely important that a participant be fully informed about the risks and benefits of a potentially dangerous experience, and consent to participating in the experience. Hunt questions whether a person who is under the jurisdiction of the law is autonomous and free and can give truly informed consent. Havens describes an ethical dilemma of adventure education with persons with cognitive disabilities: the instructor was not completely confident that the participants really understood the inherent risks involved in the activity. The instructor did not want to over-protect the students, but wanted to ensure that they were protected from emotional harm. Both authors feel that the ethical issues of adventure education with people who have disabilities needs further consideration.

The need for more research on the process and outcomes of the adventure experience and important sub-variables such as group size, length of program and homogeneous versus heterogeneous groups was voiced by many authors (Apolloni, 1982; Caldwell, 1978; Dillenschneider, 1983; Roland and Havens, 1981; Russell, 1969; Smith, 1983; Wichmann, 1983; Wright, 1983).

The theme that was repeated over and over again was the importance of adventure education in order for individuals to live the fullest physical and intellectual life possible (Bureau, 1983; Robb, Havens, and Witman, 1983). "Unless we give the right to people with disabilities to participate in such a simple yet meaningful activity, then their other human rights will seldom, if ever, be understood and thus acknowledged." (Roland and Havens, 1982, p. 38).

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Agreement Reached On Outdoor Leadership Certification?

Simon Priest

The issue of certification is a topic of continuing debate in the field of outdoor leadership preparation. This study examined the opinions of international experts regarding this issue. As expected, the descriptive results showed that a majority opinion was not present among experts and that many were undecided on this critical issue. However, the inferential results clearly demonstrated that experts' preferences for certification were significantly different among nations. Further analysis provided evidence supporting the premise that an agreement between certification proponents and opponents might just be possible, if one considers certifying by outdoor leadership component.

KEYWORDS: *Certification, outdoor leadership, technical, safety word problem solving skills.*

Introduction

Australia, Canada, Great Britain, New Zealand, and the United States of America are five nations involved with the issue of outdoor leadership certification. The outdoor leadership preparation programs from some nations, like Canada and New Zealand, have chosen not to certify their outdoor leaders. Other programs, like those from Australia and the USA, have chosen to give restricted or limited certificates. The program from one nation in particular, Great Britain (the originator of the Mountain Leadership Certificate Scheme) has chosen to do away with certification entirely (Priest, 1987). With such a discrepancy of attitudes and approaches to outdoor leadership certification, one is hard pressed to imagine that experts from these five nations could actually agree on this most controversial topic. However, preliminary research suggests they just might!

The issue of whether to certify outdoor leaders has been around for about two decades in North America. Over this period of time, the debate has revolved around a fulcrum called judgement. Proponents of certification believe that outdoor leaders can be certified on the basis of demonstrated competence. They feel that from observation of a series of simulated exercises, the competence of an outdoor leader may be evaluated. On the other hand, opponents claim that there is one component of competence, judgement, which cannot be assessed by a certificate. They feel that no assurances can be made for past performance in controlled situations dictating future performance under duress.

Since the outdoor leadership preparation programs of the five nations listed above approach this issue from different perspectives, perhaps a sharing of expert opinions might move the field toward resolution of

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this ubiquitous debate. Therefore, the intent of the study was to examine the experts opinions on certification and to identify and key similarities or differences.

Methodology

The five nations were selected for their mutual roots in education, law, history, language, and outdoor leadership preparation. All countries have traced the evolution of their current preparation programs to the original Mountain Leadership Certificate Scheme of Great Britain begun in 1961. With a common beginning, the unique opinions of the experts from these five nations were likely to be the result of national characteristics specific to their countries. Perhaps the experts of all nations can learn from the time tested approaches of others.

Subjects were identified for their expertise in outdoor leadership preparation. They included authors writing on the topic of outdoor leadership, administrators of preparation programs, directors of national level outdoor centers, and university professors or college instructors teaching outdoor leadership courses. Their expertise was established by interview and/or peer confirmation. Since the topics covered in the study were highly specific to the field of outdoor leadership preparation, and not to all areas of outdoor adventure programs, a sample of only the most expert subjects was desired. Essentially, any bias (imparted by the exclusion of other less qualified individuals such as average outdoor leaders) was desired in order to maintain a top quality sample.

The survey was created from a list of fourteen components of an effective outdoor leader and pilot tested twice for content and cultural bias. The fourteen components were established from a content analysis of the outdoor leadership literature from all five nations. Two hundred and fifty experts (fifty from each nation) received the survey and one hundred sixty nine (67.6%) responded. Returns were proportionate across nations (see Table 1). Analyses were made seeking differences and similarities among nations and between proponents and opponents of outdoor leadership certification.

Results and Discussion

When questioned on their preferences for overall certification of outdoor leaders, no initial agreement was apparent, with equal numbers supporting and opposing the concept (see Table 2).

Some experts went even so far as to refuse providing the definitive answer, preferring instead to comment on the pros and cons of the argument without becoming committed. Profound differences were apparent across nations, with only the Australian and British experts favoring certification and the experts from other nations opposing it for the most part.

This immediately set up a discrepancy. The Australians answered as expected (65.5% yes). They offered a limited certificate of course completion and hence

TABLE 1: Return rates proportionate across nations.

NATION	NUMBER RETURNED	RETURN RATE
1. Australia	32	64%
2. Canada	36	72%
3. Great Britain (U.K.)	33	66%
4. New Zealand	34	68%
5. United States of America	34	68%

TABLE 2: Experts' preferences for outdoor leadership certification considered overall and by nation.

Are you in agreement with the certification of outdoor leaders?

PREFERENCE	NUMBER	PERCENT
Proponent (Yes)	76	45.0%
Opponent (No)	71	42.0%
Undecided	22	13.0%

PREFERENCE BY NATION	AUST	CAN	G.B.	N.Z.	U.S.A.
Proponent (Yes)	65.6%	41.7%	63.6%	23.5%	32.4%
Opponent (No)	28.1%	55.6%	21.2%	58.8%	44.1%
Undecided	6.3%	2.8%	15.2%	17.6%	23.5%

Respondents were able to answer YES or NO to the question regarding certification. Some chose to remain undecided by stating their opinion as such or by not answering.

favored the concept. On the other side of the coin were the New Zealanders, also answering as expected (23.5% yes). They did not offer certificates and disfavored the concept. As usual the Canadians and Americans were embroiled in somewhat of an argument with almost equal numbers of experts for and against the concept. In addition, a large group of American experts (23.5%) remained undecided at the time of survey (63.6%). Since the British had done away with certification, questions are raised by the large percentage for certification. Who was involved in decisions to eliminate certification? Is there more discrepancy in the results than meet the eye?

To address the query, the experts were divided into two groups on the basis of their earlier response: proponents and oppo-

TABLE 3: Differences between proponent and opponent experts on the reasons for needing outdoor leaders.

The reason for needing competent outdoor leadership is to...?

DIFFERENCES ON REASONS BY PREFERENCE	Proponents Mean	Opponents Mean	t-value	prob.
Reduce Accidents	5.11	4.68	2.35	.021
Maintain Good Relations	4.54	3.90	3.59	.000
Improve Public Attitude	4.26	3.69	2.92	.004
Increase Participants Involvement	3.68	3.04	2.45	.016
Decrease SAR Costs	3.58	2.93	2.75	.007

Respondents rated these reasons on a scale from 6 (strongly agree) to 1 (strongly disagree). These were tested against the null hypotheses that the two groups would not differ on their level of agreement for any of the thirteen reasons. Differences were found for these five only.

nents of overall certification. Then, earlier responses were then analyzed in mind of this new division. The experts' preferences regarding the reasons for needing outdoor leaders were in line as expected (see Table 3).

Proponents of certification showed stronger levels of agreement than did opponents on statements of preparing outdoor leaders to reduce search and rescue costs, to reduce accidents, to increase public participation, to improve the public attitude toward "high risk" activities, and to maintain positive relations with other users. The experts who advocate certification feel that by certifying outdoor leaders, the current concerns of the field will be effectively dealt with. These responses were all as expected. Why, then, did national responses appear to be out of line? Could the discrepancy have something to do with respondents' perceptions of the term certification? Did they define it differently or merely interpret it in varying degrees?

To answer this question, the preferences of proponents and opponents toward certifying by individual component were examined (see Table 4). Significant differences were evident for all Components! In seeking differences, the following hypothesis was tested: proponents of overall certification for outdoor leaders would also be in favor of certification by individual component, and opponents would be against certification by component.

This was not at all the case! For all fourteen components the hypothesis was rejected: sufficient numbers of experts

TABLE 4: Differences between proponent and opponent experts on certifying by individual component.

Which components would you consider granting a certificate for?

DIFFERENCES ON COMPONENTS BY PREFERENCE	PROPONENTS	OPPONENTS	Chi Sq.	prob.
1. Technical Activity Skills	93.0%	51.4%	23.34	.000
2. Safety Skills	87.3%	50.0%	21.16	.000
3. Instructional Skills	78.9%	22.9%	42.05	.000
4. Environmental Skills	64.3%	25.7%	19.51	.000
5. Group Management Skills	63.4%	8.6%	43.52	.000
6. Organizational Skills	62.0%	15.7%	29.79	.000
7. Problem Solving Skills	47.9%	4.3%	32.41	.000
8. Judgement based on experience	46.5%	2.9%	33.64	.000
9. Flexible Leadership Styles	39.4%	1.4%	28.89	.000
10. Awareness/Empathy	35.2%	1.4%	24.54	.000
11. Philosophy/Interest	31.0%	0.0%	23.40	.000
12. Physical Fitness	28.2%	11.4%	5.20	.023
13. Personal Traits/Behavior	26.8%	1.4%	16.56	.000
14. Healthy Self-concept/Ego	25.4%	1.4%	15.31	.000

Respondents were able to answer YES or NO to each component. The responses were tested against the null hypothesis that proponents would answer yeas and apponents would answer no to all components. The extreme probabilities are due to large numbers of experts providing responses quite different from what was originally expected of them.

gave responses which deviated from opinions which were expected on the basis of their preferences for certification. For example, responses from the experts indicate that for technical activity and safety skills, the proponents prefer certification, and the opponents are equally divided on whether to certify for those components. Also, the proponents are equally divided for judgement and problem solving skills, while opponents are completely against certifying these components. The majority of experts were against certifying the remaining attributes.

Therefore, a middle ground is evident for several of the components. From the relative percentages indicating affirmative responses, the results show that those who oppose certification are, for the most part, accepting of certification of technical and safety skills and those who support certification may not accept an all inclusive certificate. Hence a point of compromise appears evident: certify technical activity and safety skills, but not judgement or problem solving skills. While, one cannot conclude that complete agreement exists for all components; one can state that the experts do not disagree!

Lastly, the experts were asked if they believed a certificate assured sound judgement. Most experts (88.6%) said no, some (8.4%) said yes, and a few (3.0%) qualified their undecided answers on the basis of whether the certificate purported to actually certify leadership in terms of judgement or by some other components. No significant differences across nations or preferences were found. Overall, and regardless of nationality or preference, the experts agreed by majority that a certificate does not assure sound judgement.

Nonetheless, when asked if they would hire certified outdoor leaders, experts did admit that they placed some credence in outdoor leadership certificates. Again divided responses affirming (46.0%) and disputing (27.3%) the value of certificates as they relate to employment were given. A substantial group of experts (26.7%) replied that they would consider the certificate, yet would hire the outdoor leader on the basis of other qualities. Many experts (12.4%) mentioned the need to actually observe the applicant in a leadership role before they could make a hiring decision.

No significant differences across nations were found for this item. The finding indicates that, as far as nationality is concerned, the responding experts are not in disagreement with regard to hiring certified outdoor leaders. However, differences were apparent when the expert's preference for certification was considered. More proponents (66.2%), than opponents (26.9%), would hire certified outdoor leaders.

Conclusions

The findings are not fully conclusive. They do indicate that none of the experts from the five nations are totally for or against outdoor leadership certification, although the majority of experts felt a certificate did not assure sound judgement on the part of an outdoor leader. Furthermore, proponents are more likely than opponents to believe that certification contributes to reducing accidents and dealing with other current concerns in the outdoors and perhaps as a result of this belief, the proponents are more likely to hire certified outdoor leaders.

Lastly, a compromise on the most ubiquitous issue of outdoor leadership certification seems to be quite possible. Most proponents are in favor of certifying some skills deemed important to an outdoor leader and so are many opponents. Most opponents disfavor certifying some of the key attributes of an outdoor leader and so do many proponents. Could these two groups want the same end product, but be refering to it in different terms? Is the

debate over outdoor leadership certification rooted in factual reality or is it merely a matter of semantics?

A solution to this long standing problem seems possible. Since it appears that the expert proponents and opponents consider certification to be heavily composed of skills, but prefer to avoid considering the attributes of an effective outdoor leader, by all means let certification occur! However, let the certificate be one of skills and not one of outdoor leadership. In fact, is this not already the actual situation in many of the outdoor leadership curricula around the world?

Reference

For a more thorough literature review, please consult:

Priest, S. (1987). *Outdoor Leadership Certification: always an issue, but no longer a tread.* In G. Robb (Ed.) Bradford Papers Annual, 2, 37-44.

Bibliography

For further details of the entire study, please consult:

Preparing Effective Outdoor Pursuit Leaders. Available for $10 from the Institute of Recreation Research and Service, University of Oregon, Eugene, OR. 97403.

Outdoor Recreation - The Holistic Leisure Pursuit

Phyllis Ford

This paper presents arguments that outdoor recreation should be perceived as a holistic activity with the participants learning to develop knowledge, skills, and attitudes about all phases of the natural resources, as well as interest in incorporating all forms of recreation into the outdoor setting. The argument follows definitions of outdoor recreation with a discussion of the ten major forms of recreational activity and examples of how the outdoor mileau permeates each. The argument for leaders to follow this concept includes the changing needs of all people, regardless of ability or age.

KEYWORDS: *Outdoor recreation, natural resources, holistic leisure.*

Nearly all the recent writings about recreation in the outdoors have addressed the concept that outdoor recreation is comprised of adventure activities, physical activities, acquisition activities (i.e. hunting and fishing), travel activities or nature study/environmental activities. This paper is a presentation of a position that outdoor recreation in its totality is a truly holistic approach to the leisure experience, encompassing every form of recreation and every human interest and ability in leisure. The rationale will be developed through presentations of definitions of outdoor recreation, leisure, and holistic, followed by an analysis of the forms recreational activities take, and a rationale for making the approach to outdoor recreation as broad as possible in order to assure that it is a truly life long activity.

This position is based on the premise that outdoor recreation is the voluntary use, understanding, and/or appreciation of natural resources during discretionary time. For the purpose of this paper, recreation is viewed as an activity undertaken voluntarily during discretionary time. Leisure, in this case, is viewed as being discretionary time. One might, however, make the case for defending outdoor recreation as being within the realm of other accepted definitions of leisure such as "state of mind." A defense of these definitions is not as important as is the understanding that, using these definitions outdoor recreation can and does encompass every form of recreational activity and every human interest and ability.

The word holistic refers to the interrelationships and inter-dependencies of all facets of something. In this case, we are referring to human knowledge, skills, and attitudes. For many years, we have recognized that there are three avenues of learning often referred to currently as domains of learning. In the early 1950's writers of

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leadership in the outdoors referred to primary, secondary and concommitant skills (Mitchell and Crawford, 1950). Before that, educators wrote about knowledges, skills and attitudes (Thorndike, 1906). In the 1960's, (Bloom, 1971) literature contained references to mental, physical and social learnings, and today, pedagogists refer to cognitive, psycho-motor, and affective learnings. Each of these sets of three terms is identical. We have long noted that learning occurs on these three levels. If one thinks about the writings of some who were philosophers rather than pedagogists,(Gulick, 1920) it will become clear that the concepts of mind, body, and spirit are identical to those of knowledge, skill, and attitude or the other trios of interrelationships.

Further, the definition of outdoor recreation given here refers to use, understanding, and appreciation of natural resources, actions which are inimicable to the psycho-motor, cognitive, and affective domains of learning. The order of this triad is different from that of the others with the skill preceding the knowledge; however, that is because recreation is usually first viewed as an activity with action considered an inherent part of every recreational form.

Natural resources here refers to the land and land forms, water, air, plants and animals in their natural conditions. It is recognized that the United States government, through the Outdoor Recreation Resources Review Commission, included such activities as spectator sports, golf, indoor swimming and travel in the definition of outdoor recreation used in the 1960's report on activities of Americans. It is also recognized that there is no way to state definitely that golf, or bicycling, or bowling on the green, or sitting in the blizzard watching the Green Bay Packers is or is not part of use, understanding and/or appreciation of natural resources. It becomes part of the state of mind definition of leisure and is a part of the possibility that these outdoor activities can be viewed holistically. Those who recognize fresh air, scenery, plant species, grass growth and a myriad of items associated with the outdoor experience may well be said to be participating in outdoor recreation by the definition given here more than the golfer who views the sport only as a challenge to manipulate a tool to move a sphere from one place to another. Here it is a matter of degree. The same might be said of cyclists, swimmers, those who attend football games in the blizzard and even those who start out voluntarily to climb a mountain for enjoyment and who return after being turned back by a driving blizzard, avalanche conditions, upset stomachs and blisters. To be recreation, the activity must involve a degree of voluntary motivation for enjoyment, satisfaction or positiveness.

The point is, we are not making a case for what is or is not outdoor recreation. If the activity depends primarily on use, understanding, and/or appreciation of natural resources to be a success, than we can accept that activity as part of outdoor recreation. The thesis to be developed here is that use, understanding and/or appreciation of natural resources as recreational pursuit can be viewed holistically as encompassing all forms of recreation and all human interests and abilities. The resources to which we refer consist of air, water, land and land forms, plants, and animals in their natural forms or in forms that allow us to participate for the sake of the resources rather than for the sake of a knowledge, skill or attitude which is not dependent upon them.

The important thing in this presentation is that the reader understand the scope and extent of forms of recreation and how each form relates to the outdoor recreation experience. It has been recognized that there are six ageless and universal forms of activity

participated in by the human being and some forms of recreational activity that are neither ageless nor universal. Every known human society has participated in arts and crafts, dance, drama, story telling, music, and sports and games (Mitchell and Mason, 1934). Early societies participated in these forms of activity for reasons of religious ritual, or for the preparation for hunting and to train for survival. Evidence of these forms of activity are found in every known society, regardless of historic time. Today, each of these forms of activity has been preserved and mutated into forms of recreational activity. The story telling of the past persists mainly in the form of written material; however, with the advent of radio and television, a form of story telling has been reintroduced. We generally refer to what was once story telling as literature, and mass media (newspapers, magazines, news broadcasts). Original legends were acceptable explanations for natural phenomena and, while they seem like fiction today, were the forerunners of scientific explanation.

New forms of recreation participated in by societies with a leisure culture of ethic include social activities such as parties, eating out and having company to dinner; service activities such as volunteer work; hobbies such as collecting baseball cards; and educational activities such as taking a course on fly casting or attending a lecture on travel to Switzerland. Each of these forms of recreational activity can involve use, understanding and/or appreciation of natural resources, explained as follows.

Arts and Crafts.

Outdoor recreation involving arts and crafts includes such things as flower arranging; landscape painting; or the use of natural materials such as rushes, wood, pine cone scales, and agates to make chair seats, table tops, wreaths, and paper weights. If the motivation is to make something because of the grain and beauty of the wood rather than to make something for utilitarian value, then the use of natural woods in craft projects can be considered outdoor recreation. To carry this to its peak, if one understands what the wood is, where it grew, how it grew, the conditions needed for producing its grain, its density, and color, and holds an appreciation for its qualities, one can defend using, understanding, and appreciating the natural resource in this recreation activity. The depth of quality of the recreational experience here may depend more on the amount of knowledge and appreciation related to wood than to the skill needed to create the object in mind. For some craftspeople, the beauty of the object is directly related to the way in which the natural qualities of the resource are displayed rather than to the degree of precision, shape, size or even strength of the object. Witness the current interest in spalted wood for the turning of bowls, the use of which is far more visual than utilitarian.

Dance.

While most dance does not involve use, understanding or appreciation of natural resources, there are some forms of dance which depend upon these things. Examples are the native American dances concerned with the sun, rain, birds, reptiles, and other natural objects. Certain European ethnic dances portray prancing horses, or the wind; and Polynesian dances depict forms of nature in each movement. In order to understand and perform these dances, the performer must have an excellent knowledge of the resources upon which the dances are developed. Further, it is important for some of these dances to be performed in the outdoor setting. While some of the dances performed may not entail a natural resource focus, the settings for many performing arts groups is the outdoors. In many locales, sites set in

natural settings of woods or hillsides enhance the beauty of the performances.

Drama.

Most dramatic productions do not involve natural resources as part of the plot; however, there are many allusions to natural resources metaphorically throughout drama historically. Shakespeare, particularly used natural resource metaphors in his historical plays as well as in his comedies and tragedies. Further, many plays like dance are held in outdoor settings in order to enhance the program. The number of natural and man-made outdoor theaters in the United States emphasizes the perception that audiences have of the enhancement of the productions through the media of natural settings.

Literature.

Originally story telling, literature can be divided into several categories such as essays, fiction, fact, poetry, definitive (how to do it and how to recognize it), and probably should include the coffee table-sized photographic essays. Probably in no other form of recreation is the outdoors represented so heavily as in the area of the written word. Perhaps it is safe to say that any reader who has participated in any form of outdoor recreation has also read something about the activity. Further, those who have not participated in other forms of outdoor recreation have probably, at some time during their lives, read something voluntarily that was related to an outdoor recreation activity.

Essays.

It is difficult to know which outdoor related essays to cite as examples, for there are so many from which to choose. Authors from Isaac Walton to Edward Abbey have interested millions of readers since the 1600's. We might also list as significant the works of Walton and Coleridge in the 1600's; Byrd and Bartram in the 1700's; Thoreau, Muir, Marsh, Emerson, and Burroughs in the 1800's and Olson, Leopold, Teale, Abbey, and Frome in the 1900's. In doing so, we miss literally hundreds of others who are probably just as important and popular. One can not enter a book store today without finding a large selection of essays about the natural world on display. Some of these are autobiographical, some are provocative, some are argumentative and provoke controversy, and some are purely informative.

Fiction.

Fiction that tells a story based on the use, understanding and appreciation of natural resources includes Jack London's To Light a Fire; the film, Jerimiah Johnson; Ernest Thompson Seton's Wild Animals I have Known; Alan Eckert's Wild Stream, and many, many more.

Definitive.

The list of how to do it books is endless. There isn't an outdoor activity that doesn't have its accompanying book on skills, buying and making equipment, where to go and how to get there, and statistics on how many, how often, how big and so forth as well as magazine articles telling us more.

The increasing number of field books, field guides and other identification books found in todays' homes is evidence of the vast number of people interested in reading about and learning to identify flowers, ferns, birds, rocks, reptiles, trees, stars, and virtually anything that makes up the universe.

Poetry.

For those who wish to write, the haiku is probably the epitome of nature poetry, for the rules of haiku are: three lines, five syllables in the first and third lines and seven syllables in the second line, it does not rhyme and, it must be about nature.

More easily written are the cinquain and diamentes, both taught to youth and adults frequently in outdoor/environmental education programs. Notable outdoor poems include William Cullen Bryant's "Ode to a Robin" significant probably because it was Bryant who initiated the concept of Central Park and gave the idea to its planners. Certainly no list would be complete without recognizing the works of America's poet laureate, Robert Frost.

Music.

The use of natural resources in recreational music may take the form of instruments made from specific natural materials that cause the sound to be clear and resonant. Those who compose or listen to compositions understand the sounds of nature in Ferde Grofe's "Grand Canyon Suite", Respighi's "Pines of Rome", Copeland's "Appalachian Spring," and the storm in Rimsky-Korsakoff's "Scheherazade". One of the most clearly expressed sounds of nature is found in Smetana's "The Moldau" wherein one can trace the course of the river Moldau from a tiny bubbling stream at its source in the mountains to the slowly moving ponderous body of water that passes the large industrialized city of Budapest. The listener can hear how the stream moves and grows throughout the tone poem. The composers of these pieces used their knowledge of natural resources an the listener can appreciate them in these examples.

Sports and Games.

Natural resource oriented sports, of course, include hunting, archery, fishing, and shooting sports and travel sports like boating, hiking, and skiing. Games, which are differentiated from sports by being competitive with individuals or groups rather than nature, include orienteering, racing (ski, sail, etc.) and others.

Service Activities.

Outdoor recreation activities that have a service orientation are identified as leading scouts on a backpacking trip, taking senior citizens on a tour to see fall colors or spring flowers, and teaching others how to fish.

Social Activities.

One of most popular social recreation activities in America is picnicing. A definition of social recreation is any recreational activity the primary motivation for which is the social experience. Certainly picnicing is motivated by the desire to have fun in a group setting in the outdoors.

Hobbies.

A hobby is defined as an interest outside one's occupation in which one spends much time for pleasure. As such we will never know how many people enjoy natural resource hobbies. Gardening, collecting butterflies, trips to national parks, birding, classifying plants, raising prize orchids, and even training hunting dogs can be viewed as outdoor recreational hobbies.

Education.

The act of learning in the informal, non-school setting is extremely popular among people with discretionary time and the motivation to learn. Among educational recreation may be found lectures on plants and animals, Audubon Society and National Wildlife Association camps and workshops, natural history tours, courses on raising plants, and television programs on the myriad interesting facets of the natural world.

Regardless of where a person lives, the age, ability, or economic status, it is possible to participate in some form of outdoor activity. indoor gardening, looking at slides of national parks, reading about the marvels of the monarch butterfly, viewing a televised program on the Amazon rain forest, and hundreds of activities that re-

quire no physical prowess can involve use, understanding and/or appreciation of natural resources.

For those who are physically active in outdoor pursuits such as climbers, canoeists, back packers and hunters, the quality of the experience is directly related to the quantity of knowledge and depth of appreciation about the resource. The person who fishes is most successful with knowledge of eating habits of the fish as well as water quality, temperature, and movement. The cross country skier is more successful, probably has a more enjoyable time, and is certainly acting in a safer manner with a knowledge of the crystal form of the snow, weather conditions and their changes, and the terrain and plants through which he travels.

The aging and retiring climber or backpacker can transpose earlier physical activities into later ones involving more emphasis on appreciating and understanding the natural environment. Those who aspire to teach outdoor adventure pursuits to the young, the disabled, and, in fact, everyone, will do a greater service if, included in those physical activities are introduction to knowledge and appreciation of the natural resources so that the participant can maintain the interest in the outdoors throughout life. Perhaps we are seeking the Renaissance person who is familiar with a multiplicity of fields. Yet, to teach skills without knowledge or attitudes; to teach knowledge without skills or attitudes; or to teach attitudes without knowledge or skills is to cheat the learner of one-third of the potential joy of the activity. To teach outdoor recreation as a holistic activity involving opportunity for complete immersion into all forms of recreation will provide for a safer, more rewarding experience with the potential for maintaining a lifelong interest in the outdoors. As Aldo Leopold stated, "Recreation, however, is not the outdoors, but our reaction to it." (1949), p. 173). Hopefully our reaction to the outdoors will be a holistic one.

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Ethics For Adventure Programming: Four Points Of Departure

Thomas E. Smith

The author outlines the problem of developing an ethics for adventure programming as twofold. There must be attention to the individual practitioners ethics, and to development of a code of ethics for the field of adventure and challenge programming. To move forward on this major task, the author suggests four potential strategies. There is brief review of the question of ethical theorizing, a look at categorizations to improve thinking, and synopsis of the basic ethical theory of four prominent theorists (Dewey, Moore, Stevenson, and Blandshard). There is short review of the questions of ethics as faced by clinical psychologists, and finally a suggested procedure for action towards the goal of developing ethical awareness in the practice of adventure/challenge programming.

KEYWORDS: *Ethics, ethical theory, philosphical thought, adventure challenge, professional ethics.*

Many textbooks on ethics start with a review of Socrates death, and his courageous adherence to the notion that "the unexamined life is not worth living." This examination of life, for which Socrates lived and died, is the pursuit philosophers have considered as Ethics. Related definitions in contemporary philosophy have considered ethics as "the science of conduct," "the study of moral behavior," and " that discipline dealing with what is good and bad and with moral duty or obligation" (Webster). Ethics can be distinguished from the social sciences by noting that the latter are concerned with normative behavior, i.e., the way people are; while the ethical scholar focuses on the questions of moral behavior, i.e., the way people ought to be.

In the past few years there has been embryonic attention to the issue of ethics for practicing adventure/challenge leaders. The questions have been raised in terms of the need for a system of conduct standards for the practice of challenge education and adventure sequences (Havens, 1986; Havens & Fain, 1986), and in terms of the need for individual practitioners to pay attention to ethical issues (Hunt, 1986; Smith, Robb, Roland, & Havens, 1988). It has been argued that development of a system of professional ethics is necessary if the practices of adventure programming are to achieve professional status, and that a sound code of conduct would provide field practitioners with guidelines for their programming. Others would advocate that the priority need is for individual adventure

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leaders to examine the ethical dilemmas and value orientations they daily face, and that such attention to the questions of ethics by individuals will lead to the unfolding of a code of ethics for the profession. In either case, the issue could be stated as "the unexamined practice is not worth practicing."

The purpose of this paper is to voice support for arguments that the field of challenge/adventure programming, focus attention on ethical issues, and to offer four points of departure. The adventure professional might find value in the following:

> (1).....seeking to understand some of the basic language, distinctions, and issues of ethical theory, and clarifying personal viewpoints within those parameters.....
>
> (2).....attending to the writings of prominent ethical theorists, or at least reviewing and comparing the ideas of the past as presented in contemporary writings.....
>
> (3).....becoming familiar with the procedures of other professions for developing ethical standards, and with the nature of their codes of conduct.....
>
> (4).....developing a methodology for exploration of ethical issues that can guide individual practitioners and the encompassing profession toward clarification of conduct principles.....

It would be nice if the process of attending to the ethics of challenge programming was simply one of attending to the writings and debates that have gone before, or spending a day atop the mountain in meditative search for conduct principles, or copying down the code of conduct of others. Such efforts may give starting points, or enable us to begin the journey a bit further along the road, but there is no substitute for that long and evolutional trek that must unfold. While it may be a new journey for most adventure leaders and challenge educators (we have been very busy doing, and not always thinking very much about what we were doing), it can be as exciting as any new adventure.

Most ethical theorists would advocate controlled intellectual analysis of the questions at hand. Jasper Hunt (1986) warns of the dangers of emotional and subjective ethical conflicts leading to violence. He considers the emotional approach as dangerous because, "If I cannot sway you with reason, then I am left to outbursts of emotion. If my emotions do not sway you, then I will simply back up my emotions with my fist or other violent instrument."

It might be predicted that the diversity of professionals in the adventure education field, and the multiplicity of programming applications of challenge theory, will result in considerable and intense submersion into the world of subjectivity and emotionalism as ethical questions are tackled. Furthermore, the preponderence of the subjective ethical theories through the twentieth century (perhaps in relationship to breakdown of traditional values because of the great wars and the depression), would suggest that a great number of individuals would claim a personalized ethical overview. Although there has been some indication that many seek a return to the more traditional objectified value orientations, the basic ethical position of many will be subjective/emotive (P.H. Nowell-Smith, 1954).

Still, it would appear that the fears of Hunt's emotive confrontations about ethical issues will lead to violence are ill-founded. One of the more common values

held by people in the field of challenge education is that of non-violence. Certainly, discussion and debate about ethical questions will get heated, and may involve headon confrontation of values, but most will make effort to avoid violence. In general, adventure facilitators recognize that it is via careful listening, non-judgemental acceptance, and attempting to fully understand the other, that change, growth, and consensus can be reached. In any case, the challenge ahead will call for exchange of ideas and energy; there are no experts. It may even be that the development of an ethics for the practice of adventure/challenge programming is the greatest teams task we have yet undertaken.

Of Terms and Categorizations

When one puts on the hat of the ethical theorist, it is very easy to become overwhelmed by the many definitions, distinctions, classifications, schemas, and postulates. One starts with the simple question of doing the "right" and "good" and "moral" behaviors. There are elaborate discussions of the differences between "values," "beliefs," and "attitudes," and between the statements of "should" and those of "ought". It is beyond the scope of this paper to present even simple overview to these complex discussions; after all, most are offered by individual authors preparatory to efforts to unravel ethical issues and present ethical theory. Typically, one needs to understand the definitions and distinctions of a given philosopher to understand the theory that unfolds, but the same distinctions and definitions might confuse one in looking over the next authors writings. There does seem to be need for an understanding of the distinction between "subjective" and "objective," which is most typically that between individual perceptions and interpretations of reality as opposed to things that are external from the mind.

For the purposes herein, there is no need to distinguish between most of the terms at hand. This does not imply that we need not make clear what we mean by "right," "good," and "moral" as we move toward resolving our ethical dilemas, for we will certainly need to do so. This paper offers a couple of overview schemes that have been found to be valuable through the years. They are presented as examples of the type of categorizations which the ethical theorist might find valuable as he approaches the task of seeking clarification of personal and professional ethics.

First, there is the "existential trichotomy", as it evolves out of the writings of European existentialists of philosophy (May, Angel, and Ellenberger, 1958). In attempt to clarify the problems of philosophical thought brought about by too rigid interpretations of the mind-body dichotomy, they suggest viewing man as existing simultaneously and interactingly in three "modes" or "realms." The German words are Umwelt, Mitwelt, and Eigenwelt, and they translate roughly as the "world around," the "world with," and the "own world."

In oversimplified summation, the argument would be that man exists in these three modes which are always interrelated and always conditional to each other. Man is, of course, a biological creature in a biophysical world; he is pile of cells. We study man and his world of the umwelt from the perspectives of the biological and physical sciences, and via traditional scientific methodology. At the same time, it is obvious that man exists as a social creature in a social world; put two people together in the same proximity and you have some-

thing happening that does not happen if you put two rocks together in the same proximity. We study this world of interrelationships through the social sciences; and while we can adopt the methodology of the physical sciences to some extent, we need special strategies to fully research the problems. There is yet another dimension to man, recognizable by the observation that even if we put only one man in a proximity and one rock in another proximity there is something extra in the former. The man is aware of his existence at that time and in that place; he can contemplate his existence. This is the realm of "ego," "psyche," "self," and "identity awareness." This is the mode of existence that allows postulation of the phenomena of "soul" or "spirit." This dimension of existence is least understood in modern psychology, for methods of the natural sciences and the social sciences are not sufficient to the task.

Existence in the eigenweltian mode cannot be denied because our scientific methodology falls short. The ethical theorist should be aware that narrow scientific viewpoint stretches its to the limit to recognize psychology and sociology as meaningful pursuits, and quite often has little tolerance for concepts such as "soul." Many psychologists of American behavioristic tradition have raised question as to the necessity of positing any concept of "self" in the field. In ethical theory, the very influential logical positivists wanted to consider ethical theorizing as illegitimate function, since most of the statements are in the realm of emotive/subjective/ eigenweltian existence.

Ethical theorizing can be better understood if one has an inclusive overview to the existence of man. The existential tricotomy may help the novice clarify thoughts as he moves to the role of ethical theorist.

The second categorical overview that has been of value, and herein offered as another example of schemas that can be of value in ethical theorizing, concerns types of statements and their relationship to truth. This is a fourfold categorization, and it can also be seen as stretching across any objective-subjective continuum. Those who have been enamored by scientific methodology might tend to see the categories of "truth" as unfolding from the best to the worst. This is erroneous, and would be based on the assumption that scientific/ objective truth if of higher order./ The following four patterns of statement and verification should not be viewed by the reader in any rank order.

First, there are those statements that are mathematically or logically true, and are self-validating. Examples would include the mathematical equation "2 + 2=4," and the logical conclude of: "All angels are good. John is an angel. Therefore, John is good." Statements that fall in this domain are verifiable by deduction. If we take ** and add ** more, then we have ****. No other conclusion is possible, and it does not matter what anyone (or everyone) believes. In the case of the logical statement, any argument must be over the axioms, for if they are accepted, then the conclusion is firm. For many, the mathematical/logical statements are the best, and the ethical objectivist attempts to reason in such terminology, and thus determine good and bad outside of anyone (or everyone).

Secondly, there are those statements that are verifiable by empirical quantification and measurement. An example might be the statement: "It is 1000 miles from Chicago to New York." Once there is agreement as to the distance constituting one

mile, and a manner measurement of that distance, then the validity of the statement can be tested by anyone (or everyone) and the results should be the same. Most of natural science operates in the realm of these empirical statements and truths, and the whole history of scientific methodology is that of trying to get knowledge into this domain. These statements are also "objective," as the results should stand through time and are not influenced by individual values or perceptions. In ethics, empirical validity would also demonstrate goodness as outside the perceptions of any individual

A third grouping of statements are those considered as of "consensual validity" or of some social normative base. These are statements about man and the world, or about what is right and wrong, which fall short of objectivity but have support from numbers. The very basic statement, "There is a God," may never attain any satisfactory objective/empirical/logical validation (although St. Thomas attempted same in his famous "proofs"). Still, because one can gather support of the masses, perhaps even a consensus, the statement has validity. Of course, it one exists in a colony of atheists, there would be no social validation. Consensual statements validity may vary from group to group, and from time to time; and this makes a subjective/social ethical overview popular. This type of truth or postulate can account for "cultural relativism" of values, and enables the supporters to reformulate ethical overviews as time and knowledge unfolds.

Finally, there are those totally subjective and personalized statements of attitude and value. If I made the statement, "I like peanut butter and pickle sandwiches," meaning that PB&P's are "good," there might be very little social support. Still, if you follow me about you will be able to verify the truth of statement by the observation that I periodically eat some PB&P. Such a statement is, therefore, true for me, even though it may not be true for anyone else. The ethical theorist may find that many of the statements made in ethical discussion are of this sort, but we must be aware that they do have behavioral impact.

To summarize, we have those statements that are self-verifing, those that are empirically verifiable, those which can attain a level of social or consensual validation and those of the very subjective personalized domain. If one insists on deeming this continuum from a higher to lower level truth, then it may be valuable to make distinction between "truth" and "reality." Yes, it may be more true that $2 + 2=4$, than that "there is a God;" but in reality my life is much more affected by the latter than the former. One may even be more ready to give up on the truth of the logical or empirical statement than on the truth of a social or important personalized value. If, following this fourfold categorization, one were to cluster ethical theories from the "absolute ethic," to the "empirical ethic," to the "consensual ethic," and to the "subjective ethic," and recognized that there are different patterns of validation or verification, some of our differences might seem more clear.

The Muddy Waters of Philosophical Thought

For the past decade this author has traveled south to New Orleans one week every year. Perceptions and appreciation of the great Mississippi river have changed considerably through time. Early on, I noted the silt from the north, and the dirt from the Great Plains that progressively clouded the water, and as one travels from north to

south the waters turn a muddy brown. Past New Orleans it can be observed that the darkness is so deep as to color the ocean far out into the gulf. Through time I have found a beauty in that rich brown flowing, as opposed to those earlier perceptions of muddy water.

Looking at the flow of historical ethical thought is like that. Many would point out that the philosophical overview to man and the world was quite clear early on. Alfred North Whitehead claimed that the entire history of modern philosophy is but a "series of footnotes to Plato." When I studied philosophy it seemed that the sequence of historical thought progressively clouded my mind. Just when I had partially digested the Stoics devotion to self-discipline, I was exposed to Saint Augustine's fervent love of God. Then there was Nietzsche's God-defying superman, and the complexity of Kant's duty-bound individual. By the time we traveled through the Utilitarians, and Descarte's "cogito ergo sum," and arrived at the pragmatism of John Dewey, I was befuddled, and quite ready for Jean Paul Satre's "nausea." The flow of philosophical thought seemed to progressively confuse and prevent and consolidation of thought.

It was some time before I sensed that the apparent conflicts and diverse mix of ideologies that have preceeded produce a rich blend indeed. I would certainly advocate to all ethical theorists concerned with improved ethical standards for themselves and their profession that they can find value in reading the works of those historic philosophers, or, at least, in reading contemporary reviews and analyses of them. Understanding some of the ideas, issues, and interpretations of the many who have gone before may help one in their ethical theorizing, and will certainly give stimulation for the task ahead. Let me give four examples of ethical thought, hoping that they may stimulate our ethical theorizing.

(1) John Dewey. Dewey's ethical theory is based on the tenants of pragmatism, of which the key elements are scientific methodology and a conception of the universe as evolutionary. Man is the supreme problem solving organism, constantly making adjustments to the ever changing conditions of the world about him. In his book on clarification of philosophical thought Dewey (1920) argues against two extremes in ethical tradition. First, he finds that there should be no absolute or eternal values posited in ethical theory, for definitions of what is good and right should be undergoing perpetual modification in response to relevant increases in scientific knowledge, the conditions of the world about, and our reflective thinking. On the other hand, Dewey argues that we must reject the ethics of those claiming the basis of morality being in subjective experience, especially simple pleasures and displeasures. His ethical theory is tantamount to a recommendation for making an active use of intelligence and the facts of experience in solving those problems where ethics is involved. He would argue that seeking of moral ideals is an ongoing process, and would tend to advocate that the proper process is to bring our intellect and appreciation for scientific methodology to study values. Interestingly, in the textbook on Ethics (Dewey and Tufts, 1920) there was a list of basic values for living, but the authors make claim that they are to be considered as "for our time."

Possibly many adventure leaders would find some agreements with John Dewey, and it should be noted that his whole philosophical system is often viewed as a basis for experiential educational practices. His

insistence on seeking ethical standards by dealing with practical problems as opposed to abstract ideological exchanges is noteworthy, although I would tend to feel that emotive/subjective input would be valuable since it deeply effects our programming behavior There is value in recognizing any posited set of ethical standards as "for our time," as it may enable us to move forward towards a temporary code of conduct for adventure programming which would modify through time. It may even be that some values would, "stand the test of time," and this would imply that there are some absolute and eternal values.

(2) G.E. Moore. Moore's Principia Ethic (1903) and his Ethics (1912) effected some significant re-orientation in ethical theorizing, as he approached the problem via linquistic analysis. Basically, he argued that the proper question is not "what is intrinsically good?, " which the traditionalists asked, but "how is good to be defined?." His analysis leads to conclusion that "good" cannot be defined, and any attempt to do so is to be considered as the "naturalistic fallicy." One of the detrimental effects of the naturalistic fallicy is that is closes inquiry by defining in advance what things will be recognized as good. Moore develops an intuitional approach, claiming that good is a simple, indefinable, recognizable quality. He argues that is best to start our ethical theorizing without definitions, and that through interactional dialogue and situational observation we will come to see the right or the good. For Moore, goodness exists independent of human consciousness, apart from the pains and pleasures, the likes and dislikes, and personalized values of human beings.

If we accept Moore's argument, then we shall begin our ethical theorizing without a definition, and we shall be more apt to focus on the situations before we adopt any ethical principles. We will discover many different and variable things and actions to be "good" or "bad," "right" or "wrong." Moore's argument that we approach the problem with open mind, and recognition that neither our rational intellectual process nor our emotional awarenesses will be able to completely uncover the morality of a situation, offers a method for ethical study which starts at the bottom. As with Dewey, we tackle specific cases and situations, bringing all of our humanbeingness to bear, recognizing that the "good" and the "right" will become intuitively evident. Still, as with Dewey, Moore tends to place an emphasis on cognitive processes with minimization of subjective values and emotional choices; we must seek ways to incorporate those dimensions of our existence into ethical theory.

(3) Charles L. Stevenson. Like G.E. Moore, Stevenson approaches the problems of ethics from the perspective of logical positivism, which advocates philosophy as logical or linguistic analysis of scientific statements. Most of the earlier positivists had made the claim that because ethical statements are essentially subjective/emotive they are quite meaningless, and the study of ethics is not even a legitimate endeavor. One positivist did make argument that since emotive statements and value orientations do have such impact on behavior they are worthy of some analysis and consideration (Ayer, 1946).

Stevenson (1945): made arguments similar to Ayer, but extended concern to include the analysis of ethical situations, and particularly to ethical disagreements. As such, he became the most comprehensive of the ethical "emotivists," bringing to the whole field all of those previously ta-

boo feelings, beliefs, values, and emotions of individuals. He argues in opposition to Dewey, claiming that ethical discourse is not, and cannot be, grounded in empirical knowledge. He seems to recognize what all of us have experienced in ethical disagreements; namely, that all the logic and empirical fact in our command may not alter beliefs and values of others very easily, and sometimes not at all. It is interesting to note that Stevenson comes to recognize the importance, and thus the necessity of inclusion, of emotive statements because he begins at the point that both Dewey and Moore advocate, in the realm of discourse about ethical situations and ethical disagreements.

Even though one starts in the area of ethical dilemmas, it is quite easy to get involved in what Stevenson calls a "Babel of Tongues." Language analysis, therefore, becomes very important; we must seek to carefully understand what the other is saying and what it means. He advocates certain distinctions as helpful in our understanding of ethical disagreements. For example, he makes note of "disagreements in belief" when one person believes in x, and another believes in not-x, or something incompatible with x, and neither is content to let the belief of the other go unchallenged. "Disagreements in attitude," on the other hand, reflect the situation where one person wants to do x, or claims to like x, and another wants to do Y, or does not want to do x. After a considerable discussion of these differences, Stevenson draws the conclusion that it is really our "differences in attitude" which create ethical disagreements.

The novice ethical theorist might find value in the works of Stevenson, for it exemplifies the patterns of careful attention to the language of discourse and disagreement, which must be sought by all of us. He advocates that our disagreements will follow from our attitudinal differences, which are reflective of our emotional and very personalized values. This would seem to suggest value in our assessing and comparing attitudes as we seek to a code of conduct for the profession of adventure leadership. It is quite probable that many of our apparent impasses will be the result of personalized preferences for doing things a particular way. In any case, we cannot get about the task before us with purely cognitive and empirical strategies; we must recognize that we are operating in the realm of emotions and attitudes.

(4) Brand Blanshard. Blanshard (1961) is a contemporary in American philosophy who has attempted to unravel some of the prior ethical theorizing, and to re-establish some pattern of objective and pervasive ethical standards. He recognizes the main question of twentieth century ethics as that of whether moral judgements express knowledge or feeling. He challenges the emotivists, arguing that there are some moral principles which hold regardless of how people feel individually or socially. As to the empirical instrumentalism of Dewey, Blanshard argues that moral reflection need not be prompted by practical problems, and that fixation on situations may actually keep us from recognizing the more prevailing ethical standards.

Blanshard's personal theory unfolds as an ethic of selfactualization (ala Aristotle), recognizing both rational and emotive processes at work. He would even accept Moore's notion that higher order ethical values can become "self-evident." He argues that goodness is achieved in the balance of all that man is and does, and that the good life involves an evolutional unfolding toward that ultimate goal.

Blandshard's ethics would parallel the psychological theories of Rogers (1961), Maslow (1968), and Jourard (1974).

A strength of Blanshard's ethical philosophy recognizes that man cannot be dicotomized into a rational or an emotional existence, but operates with interacting complexity in both those modes. Would Blanshard accept the existential tricotomy noting that Dewey is advocating for man as biological creature and subject to the rules of empirical science therein and noting that Stevenson, as linguist, is operating in the realm of social existence, where our emotions are foremost, and thus seeing ethics as more of an adjunct to the social sciences approach to the study of man? Then, of course, Blanshard's system could be seen as dealing with man's self-realization or mode of existence in the eigenweltian realm.

In any case, Blanshard, or commentaries on Blanshard (Reck, 1964; Rome, 1964), makes good beginning reading for the ethical theorist. His analysis of ethical theory to date is quite significant, and the development of his own theory has parallel to those psychologists of "self" whom are often embraced by adventure leaders and challenge facilitators. It might even be that a good share of the ethical problems faced by adventure leaders center around the issue of how to do the "right" in assuring personal growth and well being of the client.

In conclusion, I would simply suggest that our cursory review of the ideas of some prominent ethical theorists provides a rich blend of thought to draw from. Whether one finds agreement, disagreement, clarification, or confusion in sampling on such a small scale, there should also be a stimulation of curiosity and interest in probing deeper into the ethical theorizing of others.

The Ethics of Other Professions

All other professional groups have faced the questions of ethics, and most have developed some code for proper conduct. From the earliest days of the Hippocratic Oath amongst physicians, to the debates between scientists about their social responsibility following the atomic bombing of World War II, there has been attention to professional ethics. It should be noted that this attention to ethical issues by a professional group is a never ending process, with ongoing debate as contemporary issues come to the fore. In spite of that Hippocratic Oath, and the hundreds of years of developing professional standards, there is no definitive resolution to the issues of abortion or euthanasia. Also, many years after that initial debate on the question of scientist's moral responsibility for Hiroshima and Nagasaki, there is no basic agreement on the moral issues of nuclear science. Whatever the product (any set of ethical standards for professional standards for a professional group), one must recognize the need for ongoing process (a system for the members of that profession to deal with ethical issues).

A review of the involvement of other professional groups with the issues of ethics can offer two sorts of information for the adventure professional. First, there can be learnings from the content of the ethical codes as developed, and the substance of the discussions about that code. This can be seen as an analysis of the product, with effort to determine relevance to the practice of adventure programming. Second, there can be learning from an inspection of the procedures and methodologies employed by other groups in development of ethical code, and in the ongoing review and

modification of that code. This can be seen as an analysis of the process, with effort to determine relevance of procedures to the task before adventure professionals.

Mark Havens (1986), conducted a study of both the process and the product of other professions (psychologists, physicians, special educators, educators, recreational leaders), and concluded that adventure professionals could gain the most be inspection of the process and product of psychologists. Psychologists have had an operational code of ethics for over three decades, with increased focus on ethical issues beginning about fifty years ago when there was considerable movement of psychologists into the field (school psychologists, clinical psychologist, industrial psychologists). Prior to World War II there was limited field application of the principles of the science of psychology, which was itself only a half century old. The war brought need for more professionals to deal with the behavioral and emotional problems of servicemen, and that really gave birth to the profession of "clinical psychology." As soon as the Universities and the Veterans Administration Hospital System began to train new professionals, and these practitioners set about working with people, there was great increase in the attention to ethical issues.

Actually, psychologists faced some issues that may not seem as apparent in the field of adventure programming. There was the issue of psychology as science and/or profession; as there was no clear delination of role as in the case of the Physicist and the Engineer. Like the issue of responsibility for appropriate (or inappropriate) application of the knowledge of atom splitting, the questions arose about psychologists using the knowledge of the science in the field. Interestingly, for the Psychologist/Scientist, the argument was often similar to that of Scientists in general; namely, that "science is ethically neutral." This brings to focus an ethical issue faced by some adventure leaders. To what extent are we responsible for the misuse and improper application of our methodologies after we have trained others in their usage? We can, as those scientists have, claim a neutrality, arguing that we are but technicians, teaching technical skills or building ropes courses for others to use and we have no responsibility regarding proper application and usage.

Clinical Psychologists also faced struggle/debate with the medical speciality of Psychiatry, which fought against certification and professional licensure for psychologists. Many thus advocated adoption of the medical model for clinical psychology, which would most likely have meant quicker resolution of the differences with Psychiatry, and also simplified the search for professional ethics (there could have been modification of the already existent medical ethics); but that would have been an inappropriate alliance. In general, physicians have followed Cartesian tradition, and their concern for ethical principle tends to focus on the nature of the doctor-patient relationship, and the interaction between doctors. As Nicholas Hobbs noted, " In medicine, ethics are not central to the healing process. In clinical psychology, ethics are not just a guide to conduct but are the very essence of the treatment process." (Hobbs, 1965).

The clinical psychologists who were seeking professional status after World War II recognized the need to deal comprehensively with ethics. Under the auspices of their professional organization, the American Psychological Association (APA), some committees began working

in 1948. It was almost ten years later that there was the first publication of Ethical Standards for Psychlogists (1957). There have been periodic revisions of the standards since that time. Essentially, the process from inception was one of seeking a valid set of standards by rational discussion, review of cases of ethical dilemma, and consensual decision making.

Shortly after the first APA publication of standards, Thomas Szasz (1961) argued for rejection of the medical model for treatment of psychological disorders. He argued, "The concept of illness, whether bodily of mental, implies some deviation from some clearly defined norm,.....which must be stated in terms of psychological, ethical, and legal concepts." Other personality theorists had recognized the need to cast the clinical problem in ethical or moral terms, and have found it useful to talk to those problems in terms of "sin." (c.f., Hobbs, 1965; Murray, 1962; Kelly, 1955). Psychologists, with exception of those who operate from extreme cognitive or behavioral approaches, tend to admit that their work with clients is continuously in the realm of values, social conduct, and questions of "what should I do." The psychologist's work with clients is in the realm of moral choices and ethical dilemas much of the time. As such, the psychologist is plunged into the issues of ethics. (Buhler, 1962; London, 1964).

I would argue that adventure leaders are philosophically and programatically faced with questions very similar to those of the clinical psychologist. Again, if we adopt very technocratic and impersonal orientation, with claim that our sole purpose is the teaching of adventure and/or recreational skills, then we might reduce the need to attend to ethical issues. However, if we consider our programming as impacting on the psychological, social, and spiritual development of the client, then we are dealing in the realm of ethics. If we set program goals for "enhancing self concept," "improving social relationships," or even "developing problem solving and decision making skill," then we are working in the world of the client's values and ethical standards. In this sense, adventure leaders must become ethical theorists.

This leads adventure leaders to the same point that it led psychologists, a confrontation with the issue of free will vs. determinism. Even though, as scientist, a psychologist must assume that behavior is orderly, lawful, and empirically predictable (determinism), as a clinical practitioner he deals with the client who talks of anxiety, guilt, conflict, choice, and social/interpersonal responsibility (free will). Just as Stevenson found that examination of ethical situations made it impossible to exclude subjective/emotive language from a study of ethics, so the psychologist must admit free will. Adventure leaders who are concerned with facilitating their clients examination of personal choices, personal strengths, and interpersonal behaviors, are dealing with those clients as having freedom of choice. Some adventure programs even state as a goal that they seek to enhance the client's capability for choice. There is no doubt, adventure programmers must struggle with this whole issue; and it is therefore important that they clarify their own personal values. It can even be argued that leaders in the field have obligation to help students and workers in the field in this considerable ethical task.

Things would have been easier for psychologists, and would now be easier for adventure leaders, if there were easily perceived and adoptable ethical absolutes. This would have set the problem in terms of

the traditions of naturalistic ethics. However, the impact of William James and John Dewey on psychology in general made their pragmatic approach more acceptable to those seeking to develop ethical standards. Therefore, committees discussed ethical situations and field problems, and there was search for consensus and then approval of evolving code by the membership at large. It might be argued that attention to the real problems of the field begs the question of seeking those higher order absolute values, or even that such attention tends to undermine the uncovering of more permanent principles of moral behavior (Blanshard, 1962). There have also been arguments about the tenuous assumption that a group of decent men and women can develop a decent code for professional conduct, and there are parallels to the whole judicial systems reliance on the "jury of peers."

In any case, the consensual decision-making process, with committees dealing with field situations, resulted in a set of standards for the profession of psychology. The functional effectiveness of those standards has been attributed to the fact that they were derrived from the bottom up and not from setting down some abstract absolutes for ethical behavior. Havens (1987) has outlined the arguments for significant learning from examination of ethical dilemmas. Certainly, this procedure offers adventure leaders a potential starting point in their search for standards of professionals conduct.

Psychologists have recognized the problems of dealing with such a diversity of field practitioners, and with the diversity of opinion about what really constitutes an ethical problem are not only of diverse personality, motivation, value orientation, and programming methodology, but represent a diverse number of professional groups (psychology, education, therapeutic recreation, outdoor education, experiential education, special education, medical rehabilitation, youth ministries, correctional workers, management consultants, etc.). There is, at present, no encompassing organization such as the APA for psychologists, and this makes the task of determining ethical dilemmas and critical situations very difficult. I do not forsee any easy way for attention to critical issues to filter upward from the field to the development of an appropriate professional code of conduct. It may be that we will have to be satisfied with the development of a methodology for field focus on ethical issues.

Methodologies for Ethical Exploration

The task before the professionals of adventure programming is twofold. We must seek to stimulate individual ethical theorizing, and to understand the ethical dilemmas and ethical decisions that face the individual practitioners; and we must seek to develop an ethic for the professional practice of adventure and challenge education.

The first of these challenging tasks can be seen as contributing to three different problems:

(a) It will stimulate the individual toward improvement and refinement of personal ethical code, and assist that individual in dealing with day-to-day ethical problems faced on the adventure trails.

(b) It will help the individual practitioner to better understand the questions and problems of morality and behavior that the participating clients struggle with.

(c) It will contribute to the evolutional unfolding of system of ethics or

"code of conduct" for professionals who work with the adventure methodologies.

The second challenge, that of developing a professional ethic, can make contribution to three different problems:

(a) It will lead to the establishment of a professional code of ethics against which the individual practitioner can judge choices and patterns of behavior.

(b) It will assist the professionals of adventure programming in their efforts toward a common professional identity. In this regard, it should be recognized that we can characterize the adventure field as a methodology available to people of many different professions and still seek a multi-disciplinary identity or reference group that overviews the field.

(c) It can provide guidelines for stimulation of the individuals practitioner to get about the task of ethical theorizing.

The above breakdown of the task before us shows the interrelatedness of the whole problem. Whether we emphasize a start at the bottom, with individual ethical theorizing, or a start at the bottom, or a start at the top, with professional ethical theorizing, there is parallel contribution. However we start, and whatever our motivation, there will be contribution to many dimensions of the problem. It may be important, however, for each of us to recognize our basic motivations.

There are many ways to start. Obviously, one could approach the problem via traditional intellectual study, taking courses and reading textbooks on ethics. There are even some "guidebooks" for self-development that will stimulate thinking about proper human behavior and achievement of higher quality lifestate. (e.g., Keyes, 1972; Fowler, Keen, and Berryman, 1978; Houston, 1982). One could pursue the problem by seeking out workshops, seminars, and ongoing group involvements that are offered as "personal growth" experiences. One could take some time now and again for a special solo journey to the wilderness beyond, for it does indeed stimulate our journey to the wilderness within. We might also give attention to personal journaling.

In an earlier paper Smith (1984) argued for increasing both our theorical efforts and our empirical research. It would be valuable to include researching of our values, attitudes, and ethical dilemas in our efforts to clarify the practice of challenge programming. Mark Havens (1986) has made an excellent step in that direction. There are also historic attitude scales such as the Allport-Vernon-Lindzey Study of Values (1951), and all of the literature clustered as "value carification" (e.g., Raths, Harmin, and Simon, 1966; Simon and Howe, 1972; Hawley and Hawley, 1975), which would seem to warrant our attention.

The balance of this paper will present a very skeletal overview to a system of small group discussion and problem solving which I think has great potential for our study of ethical issues. I shall consider this as the Critical Incident Methodology (CIM).

CIM would involve the following sequence:

(1) Development of an informational survey form which would provide field practitioners with opportunity to give overview to the goals and practices of their programming, and to identify some of their personal issues with regard to ethics in their practice.

The survey form would also request field practitioners to outline some actual crisis situations and the ethical problems involved.

(2) From this survey, a set of actual field problems involving real ethical dilemas would be developed, probably the task of a summarizing committee.

(3) Presentation of this set of "critical incidents" and the parallel ethical problems in workshop format to adventure professionals. The task would be for small group discussion of problem, alternatives, potential outcomes, and choices.

(4) The problem solving groups would also be provided with a summarization worksheet, again developed by some summarizing committee. The worksheet would attempt to bring some sort of summarization to the exchange of ideas, and would format data for cross group comparison.

(5) Reworking of the initial set of critical incident field problems, with possible addition of some of the alternatives and impressions from the many small group discussions. This would lead to the development of a format for usage in subsequent workshops.

(6) At some point, leaders in the profession of adventure programming would attempt summarization of the results of the field discussions, in effort to develop an initial overview to conduct standards.

This procedure is quite similar to that employed by psychologists in the development of their ethical standards. It should be noted that adventure programmers do not have the umbrella organization of the psychologists, and this makes the task very difficult. Who will initiate the CIM process? Where will the summarization occur?

The CIM sequence should be recognized as a dynamic, ever changing process and compilation of data. There is no acceptable set of values behind the system, as it is self-developing. The open-endedness of the method should be maintained, as there is emphasis on stimulation of ethical discourse through the process itself. Were a final product or code of conduct to become fixed, then usage of the CIM would become that of simply determining whether a choice fits the code or does not; the small groups would become as juries, judging the rightness and wrongness of action against that absolute standard. No doubt, as the process unfolds, individuals will be confronted by plenty of "that's right" and "that's wrong" from peers, and even from self-evaluations. It is important to remember that both the problems and even the more consensually agreed upon standards should be considered as Dewey's "for our time."

Perhaps a higher order, more absolute standard for practice will evolve in time. Whether via Moore's intuitive, self-evident awareness, or from some consensual acceptance of a value such as Blanshard's "self-realization," there may come some ethical orientation for all time. However, for the present, the openness and flexibility of the system is important.

There have been some more structured attempts to stimulate and develop the ethical standards of others, typically involving the passing of a particular moral posture down from the top rather than developing standards up form the field.

John Mann (1972) has summarized three examples:

The first involved starting with the ideals

and standards of America's founding fathers, and encouraging students to apply same to their lies. (Trevitt, 1964). The second was a project in value education through San Franciso's YMCA, which did involve small group methodology, but with the expected Christian orientation. (Sorenson and Dimock, 1955). Finally, Mann summarizes the Character Research Project, which also started with goal of dissemination of basic Christian values. (Ligon, 1956) It should be noted that most religious groups, and many national service organizations (Scouts, 4-H Clubs, etc.) have programs for incucating certain values into their memberships. There may be those who advocate that there is a definitive value orientation and ethical conduct standard for adventure programming, but that the diversity of programming and of professional workers precludes that. We must begin with assessment of the practical problems faced by practicing professionals, and develop our ethics from there.

Earlier in this paper it was suggested that the task of ethical exploration for ourselves and our profession will not be easy. For those involved with the day-to-day problems of clients, the never ending questions of budget, and the logistics of the next adventure program, exploration of ethical issues may seem to be of low priority. However, the challenge is for all to give a few moments of contemplation to Socrates notion that "the unexamined life is not worth living," and to the issue before us as was stated earlier in this paper, "the unexamined practice is not worth practicing."

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Experiential Challenge Program Development In The Mental Health Setting

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This paper offers a specific program development model based on a one year's effort at Nashua Brookside Hospital in Nashua, New Hampshire. The model presented synthesizes all three approaches described above. The authors explain not only the program development process but some related issues and controversies that can effect any challenge program in the mental health setting.

KEYWORKDS: *Mental health, adventure challenge, professional development model*

A major movement today is the development and implementation of "adventure" and "challenge" programs in mental health settings. Program titles and descriptions vary from agency to agency and program to program, creating a somewhat confusing lexicon. Terms include Therapeutic Adventure Program (TAP) (Kidder, 1987), Adventure Therapy (Stitch & Senior, 1984), Challenge Therapy (Castle & Eastman, 1985), Camping Therapy (Collingwood, 1972; Polez & Rubitz, 1977), Wilderness Therapy (Kimball, 1983, Bernstein, 1972), Outdoor Therapy (Smith, 1980; Smith, 1982), Experiential Therapy (Stitch, 1983) and Experiential Challenge Program (ECP) (Roland, Summers, Friedman, Barton & McCarthy, 1987). Challenge/adventure programs have been developed in a wide-range of mental health settings, including community mental health agencies, special schools and private psychiatric hospitals. Within these settings, there appear to be three approaches to program development: (1) creating programs on-site, where agency personnel are trained to lead the different program activities (Roland, et al., 1987, Witman, 1987), (2) offering programs off-site, led by agency personnel

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(Ferguson, 1983; Hauser, 1987) and (3) offering programs off-site, led by outdoor challenge consultants/specialists (Chase, 1981; DeSantis, 1988; Kimball, 1983; Stitch & Senior, 1984).

With such a range of program titles, there is a corresponding range of program development processes. Differences include whether activities are sequenced - and if so, what sequences are used. Other's include activity length, activity sites, staff training programs, indoor vs. outdoor activities and use of debriefing and processing techniques.

Nashua Brookside Hospital

Nashua Brookside Hospital (NBH) is a private, free standing community oriented hospital owned and operated by Psychiatric Institutes of America. The hospital offers comprehensive care and professional treatment to individuals and families throughout New England. Currently both adolescents and adults are served on an in-patient basis. Out-patient services are offered on a limited basis and plan to be extended in the near future.

In the fall of 1986, the Director of the Activity Therapy Department began to research the options for the development of a challenge program. Although the director had participated in numerous challenge education workshops and seminars, she was uncertain of the specifics of creating a challenge program in the clinical setting in a semi-urban environment (minimal land with no trees). Consequently she and her staff researched, via the local and national therapeutic recreation network, realistic and affordable program development options.

Staff members agreed that the Brookside program, initially referred to as "Adventure Therapy", would include the following components:

1. A sequential model, as outlined by Roland, et al., (1987), would be followed. This model is shown in Figure 1. Activities are divided into five progressive levels: (a) Goal-setting (e.g., Contract Writing), (b) Awareness (e.g., Stretching Exercises), (c) Trust (e.g., Blind Trust Walk), (d) Group Problem Solving (e.g., the 12' wall), and (d) Individual Problem Solving (e.g., low challenge course events).
2. Staff would be trained on-site as well as at recognized regional training programs.
3. The program would be interdisciplinary: activity therapists, psychologists, occupational therapists, and mental health workers would all have the opportunity to be trained as pro-

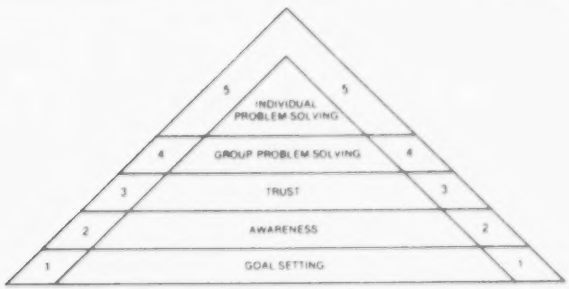

Figure 1

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gram leaders.

4. An advisory board would be created to help with program development, implementation and evaluation. Board members would represent other psychiatric hospitals, independent consulting firms and local colleges and universities.

5. A low challenge course utilizing free-standing platforms and telephone poles would be constructed on the hospital grounds.

Program Development Process

Once the hospital's administration gave full approval for the proposed program, confusion became apparent regarding terminology. "Adventure Therapy", "Therapeutic Adventure", and "Experiential Therapy" were some of the terms that were used simultaneously throughout the hospital. One of the first program development steps was to agree on one term that most succinctly described the program. Since the program was being based on the model in Figure 1, it made sense to use the same term, "Experiential Challenge Program" or "ECP". The new program was initially introduced via an in-house newsletter, The Brookside Report, sent to every department in the hospital. One purpose of the newsletter was to educate staff members, for example, that the ECP would be an actual part of patients' overall therapeutic programs, and not simply a series of diversionary activities.

Administrative Challenges

When NBH decided to integrate challenge programming, the administration needed to carefully research and then monitor the services. In much the same way sequencing was emphasized in the process of Experiential Challenge, it was emphasized in the evolution of the ECP at Nashua Brookside Hospital.

When NBH initially explored the prospect of a challenge program in a private psychiatric/chemical dependency hospital, two questions required answers: (a) What legal liability issues needed to be addressed? and (b) What type of "challenge" programming was the most appropriate for the population served by the hospital?

By working in conjunction with the hospital's parent organization and the company's insurance representative, the necessary documents related to confidentiality and liability were developed. The following is a partial list of these materials:

1. Program description (for patients and parents)
2. Release for Participation (for patients and parents)
3. Consent to be Videotaped While Participating in the ECP
4. Consent to Participate in Research

There was considerable discussion as to the direction of the challenge program. The Hospital Administrator and Medical Director had had experience with this type of programming and their concern was that the evolution of the NBH program be conservative. Therefore, the decision was made to develop and implement low level challenge activities, including a low outdoor challenge course and inhouse team building equipment.

The discussion regarding the direction and rate of implementation became crucial to the survival of the concept within a mutidisciplinary program. The treatment goals of the patients combined with the need to maximize available resources became the determining factors in deciding upon the direction of the program. Staffing for the ECP would be interdisciplinary;

thus, the program became a part of the treatment in those participating Clinical Programs. The Director of Activity Therapy became the responsible person for administering the ECP services. Clinical issues were channeled to the Program Director for each of the Clinical Programs which is consistent with the Matrix model of management adopted by the hospital. By integrating staff members from other disciplines, the therapeutic value of the service was maximized. Clinicians who work with the patients daily were trained to be leaders and co-leaders in ECP groups. This was especially effective in developing a therapeutic continuum in which the goals and objectives of a patient's treatment as well as patient and miliu issues being addressed in treatment are brought into and taken away from ECP groups.

As the ECP sequencing evolved, a set of Policies and Procedures was established for consistency in service delivery and as part of the program monitoring system. Included were patient criteria, goals and objectives of the program, safety procedures, referral procedures, instructions for the use of challenge equipment, and documentation standards.

Staff Training.

Once the Policies and Procedures were developed, the need for staff training was addressed. Initially, three Activity Therapy staff members participated in a three day training program offered by an established challenge education training firm. The three staff members had not been exposed to challenge programming prior to the training and returned with mixed reactions. Their comments ranged from being a great personal growth experience to concern about being able to apply the experience in a therapeutic group in an inpatient setting. The one common comment was that the experience was extremely powerful yet had an equally dangerous potential.

The critical element was a staff trained in the theory and practice of the ECP combined with advanced clinical skills especially in the area of group therapy. Two categories of qualified staff were established. The first was a leader who was required to have completed an intensive residential training program in leading the ECP. The co-leaders were hospital staff members who were interested in assisting with the ECP. They were required to attend a one day training program in the theory and application of the ECP at Nashua Brookside Hospital. The co-leaders could not run ECP groups without a qualified leader. Both leaders and co-leaders also received further on-site supervision and training from an outside consultant periodically throughout the year.

An Activity Process Model

After the first six months of programming, NBH staff members felt the need to expand upon the original ECP model. They felt this model helped set the stage for initial program development by categorizing the numerous challenge activities, especially regarding the order of difficulty. However, facilitators realized that every challenge activity in fact had components of all five levels. For example, a trust circle required individual and group initiative (e.g., use of spotters), and individual intiative (e.g., the "faller"). Thus an "Activity Process Model" was developed as shown in Figure 2.

In addition, facilitators began to use the ECP as a diagnostic/prescriptive tool for utilization in treatment. Facilitators first identified issues that were the result of a

Figure 2

group's participation in previous low level challenge activities. Facilitators then prescribed a sequence of activities that promoted the awareness and discussion of these issues. For example, one common treatment issue was a group's inability to function as a unit. This was rapidly seen in initial awareness activities: patients rarely helped one another and often refused to cooperate. Thus, a series of activities that focused on trust, cooperation and group initiative were chosen and implemented. This process was critical in order to make the ECP a therapeutic experience.

Debriefing becomes the outer ring of the Activity Process Model. Debriefing is a form of group processing where the treatment focus of the ECP is formulated. Facilitators are expected to interpet and apply the performance of the group to the overall treatment program. Observations, interpretations and interventions need to be precise and reflect the goals of the ECP as well as each patient's program. Facilitators often guided groups by the use of metaphor (Bacon, 1985)- in other words, on how patients' behaviors demonstrated/reflected the treatment issues being addressed. Additionally, a cognitive hierarchy in formulating probing questions (Quinsland & Van Ginkel, 1984) was often followed. This is where the clinical skills of the facilitators were put to the test. Patients were quite manipulative in these

instances by denying or avoiding issues relating to themselves. The more facilitators knew about their patients and their treatment program, the better equipped they were to recognize when this manipulation was occuring and how to make the appropriate interventions.

High Challenge Activities

Throughout the program development stages, staff members continued to discuss whether a high ropes course and/or a high vertical climbing wall should also be constructed on hospital grounds. Some activity therapists had significant experience with these types of high challenge pursuits. They felt that these components would enhance the overall program, especially with the development of self-esteem of patients. Yet the hospital administration was concerned with the expense of materials, staff training, and whether the patients would indeed gain from the experiences. Since many hospitals may encounter this same issue in the program development process, a closer look is in order.

The perceived need for high adventure activities has been well documented. The vast majority of adventure and challenge programs include some type of high adventure activity whether it be rockclimbing, white water canoeing, kayaking and rafting, rappelling or "high ropes coursing". The need for individual risk-taking is often the major goal for such programs. In addition, the need for "risk-exercise", especially for adolescents is often cited. Rosenthal (1980) noted,

> Risk Exercise (RE) on a well-calculated basis invigorates one physically and mentally and produces a state of well-being and elation, often times bordering on euphoria. All this adds up to a sense of joy and happiness, a renewing of one's courage and vigor, a peace of mind. (p. 37)

Program descriptions of organizations that offer high adventure experiences often portray numerous benefits to participating individuals. One of the more recognized organizations, Outward Bound, Inc. gave the following description in one particular brochure:

> ...Outward Bound is a unique educational experience which leads to a new understanding of yourself, and the fact that most of your limits are self-imposed. Through Outward Bound, people give themselves a chance to step out of their old routines and ordinary surroundings - if only for a week or two or three - and some amazing things happen. Fearful people find inner strengths. Loners discover the joy of working with others. People who've always said, "I can't, " find out to say, "I can!" Outward Bound yields joy after hardship, builds confidence through experience, brings high adventure from hard work, provides challenging opportunities for you to find out who you really are....(p. 1)

Conversely, there is increasing agreement in the field that outdoor practitioners are often faced with difficult decisions which may have undesirable outcomes (Havens, 1987; Havens & Fain, 1986). Ewert (1987) explained that some outdoor pursuits in a given situation at a particular time may affect a participant's self - concept in a negative way. As an example he noted, "Little is known as to what happens to an individual if he /she fails to complete a course component such as rockclimbing"

(p. 21).

Literature cites the need for proper program sequencing (Havens, 1985; Roland & Havens, 1983; Smith, 1985). Programs being operated today include the "immersion" experience where a participant finds him/herself on a mountain peak, rapelling platform or zipwire in the early stages of the program. For many individuals, this approach is valid - they can, and sometimes do, learn a great deal about themselves and others. But for other individuals, this immersion approach can be detrimental. The Roland Report (1985) gave the following case study of a high school student participating in an adventure program as part of a physical education program:

> .....a sophamore class was instructed to solve a problem: to safely negotiate, as a team, an underground drainage pipe-about three feet in diameter. The group needed to crawl approximately 30 yards from one end of the pipe to the other - all in total darkness.
>
> The group began without any difficulty...Halfway through the experience one girl became very emotional. She began screaming and was apparently out of control. She also began to hit her head on the concrete pipe. After much chaos... the group made it to the other end.
>
> The next day the teacher talked with the girl. He discovered that when she was four or five years old, her uncle, as a joke, locked her in a suitcase for a few seconds. She said it was terrifying experience but had forgotten about it - that is, until that pipe. (p. 5)

Thus, depending upon a participant's background, including skill level, emotional stability, etc., there is always the possibility that one may perceive a "low" challenge activity (as seen by an instructor) as a very "high" challenge activity. Leroy (1983) noted,

> [A Challenge Education student] begat my interest in the nature of adventure by teaching me a valuable lesson. Back on the glacier, what I perceived as a simple stroll, Priscilla perceived as a high adventure, full of danger, difficulty and the unknown. Priscilla taught me that when we try to understand "adventure", the physical magnitude of the peak, pole, lake, or trial is no more important than the emotional response the task elicits. (p. 18)

After much analysis by reviewing the above advantages and disadvantages of high adventure programming, and after lengthy discussion with the advisory board, the Brookside staff decided to take a careful, middle-ground approach. Instead of constructing a high challenge course or verticle indoor climbing wall, an "Adventure Experience" would be offered. This experience would be held off-site and include low level rockclimbing and rappeling. The Adventure Experience was developed and led by a consultant who has an extensive background with the practice and teaching of rockclimbing.

The introductory rockclimbing program included and integrated all of the elements found in the ECP model. These included such elements as individual and group goal-setting (e.g., some patients may plan to only touch the rock), awareness (e.g., becoming comfortable with a different outdoor environment), trust (e.g., of leader, peers, equipment), group problem-solving

(e.g., deciding which route to select), and individual problem-solving (e.g., the actual individual climb).

The teaching of basic rockclimbing began indoors at the hospital. First, the use of technical equipment (e.g., ropes, carabiners, chockstones, seat harnesses) was reviewed. For example, patients learned the technical strengths of each piece of equipment as well as how to fit a harness. Next, usually on the day of the actual experience, patients organized the technical gear, extra clothing, and food. This involves all the members of the group having to work together, dividing the community equipment and sharing the effort. Backpacks were filled and traded within the group. Once the group was transported to the climbing site, the instructor then constantly demonstrated the correct use and holding abilities of the equipment. Whereas the exact strengths were not generally retained, the overall effect was to increase trust in the equipment.

To expand on the gear, the correct and accepted methods of belaying were taught, demonstrated, and reinforced. This adds the person as an active part of the safety system. Only mechanical methods of belaying, e.g., sticht plates, Munter hitches, were utilized in order to allow any member of the group (under the instructor's supervision) to belay one another. The actual knots to attach the rope to the climber were taught, practiced, and finally inspected each time by the instructor.

The program moves to the teaching of the actual techniques of movement on the rock. Climbing, properly executed, does not use just physical force to ascend, but more importantly, cognitive thought, body movement, and balance. A selection of appropriate climbs were necessary - climbs that were challenging yet within the climber's ability. A selection of easy to moderate climbs no more than seventy-five feet in height was chosen for each experience. With group support, placement of the appropriate safety systems and the necessary technical training, the patient then ascended. The instructor made sure that each patient understood that the only expectation was to try. Once again, not everyone in the group climbed. Climbing brings out very real fears that must be addressed. Many sessions may be needed before one is comfortable enough to even try. Just tying into the seat harness, attaching the rope and then touching the rock was a real gratifying success for some patients.

Group support was vital to a successful experience. Being quiet and respectful enabled the instructor to give feedback, directions, and support while the patient was on the rock. Group understanding of a good effort by a fellow patient that does not climb or reach the top was also essential. Prior to the return trip to the hospital, a thorough group debriefing was held. The major focus was how the rockclimbing experience can be associated with patients' therapeutic goals and objectives. Metaphors were constantly used in helping the patient, for example, make the link between taking the risk to climb the rock and taking the risk to stay drug-free once back in the community.

With the addition of this program, an expanded version of the Activity Process Model evolved, as shown in Figure 3.

It was apparent that the Adventure Experience did not constitute a new segment, but an actual perimeter; its activities were "all-level inclusive", i.e., every activity had elements of goal-setting, awareness, trust, group problem solving and individual problem solving. The key concept was that the "inner core" had been initially

Figure 3

developed (appropriate for both adolescents and adults) while the "outer core" - the adventure experience - was developed secondly. This perimeter was thus dependent on the core but the core was not dependent on the perimeter.

Implications for Practitioners

Developing and implementing a challenge program in the hospital setting is obviously a complex task, requiring the cooperation of numerous professionals. The following are additional guidelines and suggestions to help with the development of future programs or the enhancement of existing programs:

Staff Training

1. Key staff members need to attend a three to four day residential training program. This program needs to focus on professional growth rather than interpersonal growth and be directly applicable to the patient populations being served.

2. All staff members who may be involved with the ECP need periodic (e.g., Once per month) training with one-on-one feedback sessions (1-3 hours); and

3. Proficiency standards need to be established and staff periodically evaluated based upon these standards.

Program Development

1. An in-house marketing strategy should be developed. Included should be a "sales packet" containing program philosophy, the selected program model, published articles about similar programs, a "quote sheet" - quotes from patients of other programs relating their experiences in the ECP.

2. Low level activities should be emphasized with specific examples of indoor activities. For those staff members who are not outdoor-oriented, they may become more quickly involved (or at least interested) by first observing/leading indoor activities.

3. Although we recommend only constructing a low challenge course until the program is solid and can develop a true need for a high course, some hospitals nevertheless have both low and high courses constructed. If this is the case, and a "tour" of the program's equipment is given to interested staff members, focus their attention on the low course. Teamwork, individual initiative, group initiative, problem solving are often more apparent on the low than the high. Also, the low course seems "safer" to the causal observer and observents may be more open to becoming involved with the program (even though statistically more accidents actually occur on low courses).

4. An effective marketing technique, especially aimed at the managerial level, is to offer an experiential management training program. Since similar activities and debriefing techniques are used, management personnel may glean a better understanding of the experiential process. Evaluation data of this type of managerial program have indicated specific instances of transfer to the workplace (King & Harmon, 1981; Roland, 1982).

Conclusion

Through the combined efforts of Nashua Brookside Hospital staff members and outside resources, two models in challenge programming have evolved. Though numerous mental health programs in the United States and Canada utilize some or all of the components in these models, the entire process has not been heretofore conceptualized. The what's, why's and how's of a specific program development process are now better defined. Since many professionals are undoubtedly struggling with some of those issues that were faced at NBH, perhaps this program development synopsis will help. Program title, activity sequence, low and high challenge courses, on-site/off-site activities, etc. are all subject that need to addressed before any challenge program can materialize.

The goal of any Experiential Challenge Program should not be to change an existing treatment program on a particular hospital unit, but to offer the treatment program a specific tool to compliment what already exists. This is a critical and most delicate key to the potential success of the ECP. Though one needs to exhibit high levels of enthusiasm towards the ECP, there is also the need to be careful not to suggest that this particular treatment modality is of greater value than other, perhaps more traditional, modalities. Facilitators need to carefully plan the activity sequence- not only for patients but for other staff members. Initially engaging patients indoors with basic problem solving activi-

ties tend to be more effective in selling the program than higher level, outdoor challenges. Once the program becomes an accepted treatment modality, having accumulated an impeccable safety record, then numerous on-site and off-site adventure experiences can be offered. If the initial program development phases are not taken slowly and are high adventure oriented, there is a good chance that the entire program will be viewed as diversionary and not therapeutic.

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